

Developing a Regionally Informed Ojibwe Immersion Paradigm: Reshaping the Educational
Experience of Immersion Learners

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CHAPTER ONE-INTRODUCTION

The opening of an Ojibwe immersion program in the Duluth Public Schools (DPS) in the Fall of 2014 was monumental for *countless* stakeholders. Historically, Duluth, Minnesota was placed on lands belonging to the Ojibwe nation, hence, the derivation of the place name Misaabekong. The name was local to the communities of Fond Du Lac (FDL) and was received through oral tradition from the elders the meaning was understood to be the place of giants (Naawakwe, personal communication 2017). Most place names surrounding the Great Lakes are sourced from a regionally informed traditional Indigenous philosophy that deals with the *first* ways of knowing and the *first* ways of being. A knowledge intrinsic with identity and a sense of belonging is requisite to full participation in academia and social mainstream society. For a general understanding of Indigenous ways of knowing, Grayshield & Mihecoby (2010) provide a general insight this way: Indigenous ways of knowing (IWOK) is an epistemology that recognizes the interconnectedness of all things. To this effort, this dissertation will funnel voice from the wisdom of the relationships with the elders to our past, our present, and our future. The remainder of this chapter will detail a statement of the problem, prescribe the research questions, significance of the study, provide operational definitions of terms, assumptions, conceptual framework, culminating in my story, my voice, me

The methodology will expose an Ojibwe system thinking paradigm that has shown to enhance the educational experience of all students. Traditional Ojibwe educational design is vital to the adoption of a systems thinking approach within and outside of the immersion classroom. An interconnectedness of parts within a system has

been fundamental to Ojibwe worldview and must be apparent in the language and transfer of knowledge. In Ojibwe, we are all part of the learning environment of the child - peers, teachers, school, family, friends, and communities. Everyone has a responsibility of shared education within the system. The health of this system is measured by what the teaching and learning environment looks like and who is included. Learning in a language that is embedded with regional knowledge enhances the ability of all students, particularly underrepresented students to succeed in Science, Technology, Engineering, and Mathematics (STEM). The transmission of an Indigenous epistemology permeates throughout this writing.

Background of the Study

Creswell (2014) has suggested that individuals preparing a research proposal/plan make explicit the larger philosophical ideas they espouse in helping to explain why they chose an approach for their research. Creswell has chosen to use the term worldview as meaning “a basic set of beliefs that guide action” (p.6). There are other names for the same thing: *paradigms, epistemologies, ontologies, broadly conceived research methodologies*. Creswell sees worldview as a general philosophical orientation about the world and the nature of research that a researcher brings to a study. Wheatley (2013) introduces us to the term – *zeitgeist* – a way of thinking that characterizes a generation or time. Our zeitgeist is an awareness we are living in a world of interconnectedness, learning to see systems rather than isolated parts and players. Indigenous epistemology exemplifies an understanding of a part within a whole. I bring a traditional Ojibwe worldview to this research. In writing about worldviews, this proposal will include a

section that addresses the philosophical worldview proposed, a definition of the basic ideas of that worldview, and how this worldview has shaped an approach to teaching and learning. For the Maori of New Zealand, it is characterized by an abiding concern for the quality of human relationships that need to be established and maintained if learning contexts are to be effective for Maori students, and for these relationships to balance individual learning and achievement against responsibilities for the well-being and achievement of the group (Macfarlane, Glynn, Grace, Penetito, & Bateman, 2008).

I choose to begin this chapter in the language I learned first as a child. It is the language that informs how I view the world I live in and who I live with. It has solidified a concept of who I am in this space. However, throughout my academic life, from kindergarten to now doctoral academia, I was immersed in English as the medium of instruction. My environment has emphasized learning everything in Ojibwe first and then in English. Later in life, I sorted through the epistemological underpinnings of mainstream education and traditional Ojibwe, sometimes engaging in emotionally charged internal discourse. It was in graduate school when I finally went through a transformative and morphological empathy that shed some light on my pathway. The following questions inform the basis for this means of expression.

Research Questions

1. What are regional traditionally informed ways of knowing and being?
2. How do these regional traditional ways of knowing and being shape the educational experiences of Ojibwe immersion learners in K-2?

- A. What do Ojibwe elders and First language speakers (FLS) feel should be included in Ojibwe language immersion programs?

Conceptual Framework

These research questions guide a qualitative methodology centered on the oral transmission of teachings from the wisdom of FLS of Ojibwe. Not all the research questions are known at the time of this writing. As in most qualitative research design, additional questions may merge as new variables are identified. The result being circular as opposed to linear delivery. This aspect is more than acceptable in Ojibwe oratory, as a matter of fact, it is desirable commensurate with audience demographic. Oral tradition was a preferred method for its capacity to promote mental health and philosophical faculty. It also had an inclusion element such that it did not eliminate others from remembering different parts that are encapsulated in the communal property of a shared story. The roles of storyteller and listener evolve continuously to articulate the relationality and relational accountability of a shared paradigm (Wilson, 2008).

I grew up hearing, seeing, smelling, tasting, and feeling everything in the language of the Ojibwe nation. I did not begin to speak English until I started school when I was seven. It is the very first time I ever saw and heard someone speak a language that was not Ojibwe, he looked very different from anyone I knew. Nookomis raised me from a child until the time for her final journey. She had lost her parents when she was young and in traditional Ojibwe custom, it was her Mishoomis (her grandfather) who raised her in his family. He was one hundred and twenty when he left to go be with the Creator. Her Mishoomis' name was *Wegimaawab* (One Who sits in Authority). He was a

Mide'inini - a man of the Midewiwin of the highest degree. He shared *Midewiwin* - Way of the good heart with Nookomis. Nookomis and Nimaamaa shared Midewiwin with me. I share Midewiwin with my daughter. I know my daughter will share Midewiwin with her children. For Ojibwe, knowledge is generational and is passed on through story.

The Ojibwe Nation thrives on oral tradition and I have been blessed with the oral teachings of the old ones as well as many others. I am at a beautiful place in my life where I am a change agent (Ollhoff & Walcheski, 2002) to affect an educational system void of Ojibwe epistemology. This is long overdue and apparent in the achievement gap of Native American students. I want to help and I came here specifically to do just that. I have been educated in the teachings of my Nation but I also realize that I need to learn how to compete in a world that is foreign to many of my people. I have not ever had a problem with this in my life and had a very successful career. The most notable characteristics, I know there are more, I learned from Nookomis are the strength of identity and to maintain integrity. I chose to be where I am because I believe that education is a way to step out of the darkness into a brilliant future replete with teachings from the *gete'ayaa'aag* (Old ones), the wisdom keepers.

With the help of a formal education, I continue to evolve as a man bridging two worlds. Some of the *gete'ayaa'aag* call that a two-eyed view, the ability to see the world from two differing worldviews to shape a balanced vision. Knowing a positive understanding of each helps to make sense of the world I want to live in and a world I want to leave behind for those yet to come. As an informed adult, I want all children to experience a beautiful and healthy *Aki* - earth. As a human being, I believe that the

natural world is my greatest teacher. My teaching style embraces a world founded in observance of the natural curiosity and wonder of children merging with the environment. The knowledge of the natural world informed through the teachings of the *gete'ayaa'aag* and intertwined with current teaching methods combine to form an exciting chapter in my evolution as a lifelong learner.

For the purposes of this dissertation I shall be using the following description retrieved from the website of the American Indigenous Research Association (AIRA) to define Indigenous research methodology:

Indigenous research methodologies are *place-based* methods of gathering and disseminating data with attention to the paradigm (world view), and cultural values of the researcher, and the community where the research is taking place. Indigenous Research Methodologies differ from the Western approach because they flow from tribal knowledge. Information is gained through relationship — with people in a specific Place, with the culture of Place as understood through our own cultures, with the source of the research data, and with the person who knows or tells the story that provides information. The researcher acknowledges a personal relationship with the story itself and how it is interpreted by both the teller and the researcher. In colonial academic models, the research project and data are separated from the researcher, who is merely an onlooker (AIRA, 2017).

Olhoff & Walcheski (2008) shed light on understanding complex systems as a thought process; it's a way of seeing the world...it's a way of thinking that crosses over all disciplines. Thinking in Ojibwe and conveying thoughts resemble this perception. A system is a group of parts that function together. When you affect one part, you automatically affect all parts. When you affect the whole, all parts are affected. The individual parts are in communication and feedback with each other (Olhoff & Walcheski, 2008, p.14). Senge (1990) describes systems thinking in the following way: The world IS NOT created of separate unrelated forces. However, individuals have difficulty seeing the whole pattern. Systems thinking is a conceptual framework, a body of knowledge and tools that has been developed over the past fifty years, to make the full patterns clearer, and to help us see how to change things *effectively* and *with the least amount of effort* --to find the leverage points in a system. The following highlights an aspect of a systems thinking approach.

All information in this section was retrieved from a website that is, as of this writing, now unavailable – the Ojibwe spelling was changed to reflect the Fiero system of orthography familiar to contemporary second language acquisition (SLA) learners of Ojibwe:

Guiding Principles of the Three Fires Midewiwin Lodge: Body, Mind, and Spirit

We, the Three Fires Midewiwin Lodge, *The Way of the Heart*, will continue the work to revive and maintain the principles of the Midewiwin way of life, including our guiding principles:

Gikendaasowin - to cherish knowledge is to know wisdom.

Zaagi'idiwin - to know love is to know peace.
Manaaji'idiwin – to honor all the creation is to know respect
Zoongide'ewin – bravery is to face the foe with integrity
Gwayakwaadiziwin – honesty in facing a situation is to be brave
Dabasenimowin - humility is to know you are a sacred part of creation
Debwewin – truth is to know all these things

Further, the declarative goes; we shall always and in every way, respect the rights, beliefs and life ways of all the world's people. We seek to inspire all people to reconnect and learn from the original blessings of the Spirit. By respecting the earth and all of creation we will all have enduring peace and freedom in Body, Mind and Spirit. Achieving balance in these principles is to have the wisdom in body, mind and spirit – an example of homeostasis. Homeostasis is explained further down this section.

My teacher in the Midewiwin and clan relative is Bawdwaywidun Banaise, Eddie Benton-Banai from the Giigoonh (fish) clan Waasisii. Waasisii was my mother's clan and conventional to clan custom, he would be my mother's brother. This relationship goes beyond the concept of the western understanding of relationships. Even though my mother never knew him, he treats and calls me his sister's son which is niitaawis in local Ojibwe vernacular.

My family teacher and keeper of wisdom was *Bepakwewidamook* – Moonz odoodeman – my grandmother was one hundred and fourteen when she left for her final journey. Her knowledge was such that she knew the teachings of all the clans; grandmothers of the lodge are expected to know this. My grandmother was initiated into the lodge when she was three years old. Her grandfather, who was one hundred and twenty when he left on his final journey, raised her. He was a War Chief and *Ogimaa*

(leader) of the Midewiwin; he fought the Sioux, a war that lasted many years. I received personal accounts of his Midewiwin life and his forays in battle from my grandmother. These stories are personal and shared privately in family circles. This is what I would be sharing with the Elders council of the lodge if I were requesting admission – a direct verbal lineage to the lodge.

According to Eddy Benton-Banai (1988), the Ojibwe clan system was a system of government and a division of roles and labor. There were seven original clans and each clan was known by its animal emblem, or doodem (totem). Each animal doodem was a symbol for the strengths and duties of the clan:

The Ajijaak (Crane) and the Maang (Loon) Clans were given the power of Chieftainship. By working together, these two clans gave the people a balanced government with each serving as a check on the other. Between the two Chief Clans was the Giigoonh (Fish) Clan. The people of the Giigoonh Clan were the teachers and scholars. They helped children develop skills and healthy spirits. They also drew on their knowledge to solve disputes between the leaders of the Crane and Loon Clans (Benton-Banai, 1988, p.74). The Makwa (Bear) Clan members were the strong and steady police and legal guardians. Makwa Clan members spent a lot of time patrolling the land surrounding the village, and in so doing, they learned which roots, bark, and plants could be used for medicines to treat the ailments of their people. The people of the Hoof Clan were gentle, like the deer and moose or caribou for which the clan is named. They cared for others by making sure the community had proper housing and recreation. The Hoof Clan people were the poets and pacifists avoiding all harsh words. The people of the

Waabizheshi (Martin) Clan were hunters, food gathers and warriors of the Ojibwa. Long ago, warriors fought to defend their village or hunting territory. They became known as master strategists in planning the defense of their people. The Bineshiinh (Bird) Clan represented the spiritual leaders of the people and gave the nation its vision of well-being and its highest development of the spirit. The people of the Bird Clan were said to possess the characteristics of the eagle, the head of their clan, in that they pursued the highest elevations of the mind just as the eagle pursues the highest elevations of the sky (Benton-Banai, 1988, p.76).

I belong to the Bizhiw (Lynx) Clan and according to the elders from the area where I come from – Northwestern Ontario – it was Bizhiw who had the insight to predict there would come a time when the mixed blood children of the French man and Ojibwe women would inhabit this face of our mother the Earth.

Bizhiw and Waabizheshi clan - also of mixed blood - are understood to be included in the grouping of the ones with sharp claws. Bizhiw are protectors of the Ojibwe Nation and keepers of traditional stories of the Ojibwe in the language. My grandmother raised me entirely in the teachings of my Clan; she was Moonz (Moose) Clan a part of the Hoof Clan. Hence, I am one of the last carriers of the original sound of the Ojibwe language and that would explain why I am an Ojibwe immersion teacher.

My mother would tell us when we were children, “Baapiniziwaagan awiyag dagoshinoog, niin kosha nitam ge-niigaanigaabawiyaan” – Translation as best as I can, sometimes Ojibwe does not translate into English and vice versa – “Oh my! We are being approached by people we do not have experience with, I will be the one to stand before

them, eye to eye, knowing it will be my life or there's that is at stake." All my teachings were to always be cognizant as being part of an entire system and to be humble but never to bow to anyone.

Definition of Terms

The following terms are the key concepts inherent to the systems approach to understanding the world:

Interdependence (Olhoff & Walcheski, 2008, p.24) – when a system is interdependent, all parts of the system are affected by all other parts. This is how all parts are linked together not only in function but also importance. The clan system is a checks and balance system with respect to governance in traditional Ojibwe organizational structure. All members of the system have a voice in the governance but not all make the final decision – Crane and Loon (Benton-Banai, 1988).

Open/Closed Boundaries (Olhoff & Walcheski, 2008, p.24) – when a system is open, the boundaries are permeable. Information and stimuli flow into the system, and information and stimuli flow out of the system. Boundaries provide the framework for differentiation and effectively allow one to see where one part of the system starts and ends. Open boundaries allow for exchange with the environment. Open boundaries would be the opportunity to participate in the discussion of tribal affairs in council. Closed boundaries prevent any exchange with the environment. Closed boundaries would be to accept the decision that would be made by the Crane and Loon Clans on behalf of all Clans.

Homeostasis (Olhoff & Walcheski, 2008, p.25) – sometimes called a balancing processing or compensating feedback, the work a system does to keep things the same. I really appreciated realizing that chaos was also an example of balance in a system along with status quo. Homeostasis is exemplified in the Midewiwin Lodge and how that is made up of checks and balances in governmental affairs. It is also relevant in the opportunity for Clan members to have a voice in the affairs of the tribal system.

Anxiety (Olhoff & Walcheski, 2008, p.27) – is long term and enduring, often a learned response from conflict in our family of origin. This is a feeling of stress and fear that can lead to triangles forming linkages between parts of the system. But it can also be a driver for change. I am reminded of the uncomfortable aspect of speaking in front of an audience. When I was younger, it was a chaotic experience for me to even speak to anyone in English. I acquired English as a second language. I recognized I would need to be able to speak in public, so I enrolled in a public speaking class - it was a horrible but worthwhile experience because I noticed a deficiency. At the end of the semester, my teacher asked me to join the Toastmasters because he thought I was an effective and motivating speaker. Without the introduction of a third voice, I would not have been able to negotiate my fear of public speaking – or even to lend voice to my thoughts.

Transactions are where the system meets its stated objectives. This is where the input is converted into the output (Olhoff & Walcheski, 2008). In the settings of the immersion schools I worked at – Waadookodaading Ojibwe Language Charter School in Hayward, WI, UMD Enweyang Ojibwe Language Nest, and the Ojibwemotaadidaa Omaa Gidakiiminaang (OOG) Ojibwe Immersion Academy at Fond Du Lac Tribal and

Community College, Misaabekong Ojibwe Language Immersion Program, I am always reminded of the beautiful changes a dragonfly nymph goes through – from an “unrecognizable” nymph living and breathing underwater, then leaving that environment, and developing into the most amazing dragonfly that breathes oxygen fly away right in front of your eyes. I used to do this as a child, grab a nymph from under the water and put it in the sunlight and watch it change. It is the same with second language learners of Ojibwe – or any language for that matter.

Energy is the ability to create change within a system. Synergy is the ability to create more energy (Olhoff & Walcheski, 2008). As a change agent coming from an Ojibwe immersion context, I have taken the positive energy of parents concerned with exposing their children to diverse environments in the communities where I have worked to create more opportunities for immersion: Parents have advocated for their children to be placed in the same classroom with an Ojibwe teacher in the Duluth Public School system, Parents have started alternative schooling to public schools, the local school board of Duluth has entered a unanimous vote to Ojibwe kindergarten immersion in the public school this fall, just to name a few. It helped that UMD Enweyang Language Nest had tremendous success and retention rate and students from high profile families in the community. True synergy happens when you bring two or more parts of the system together – UMD & ISD 709.

Feedback is incoming information on the system’s current progress towards its stated objectives. This can be in the form of external evaluators or in the form of internal strife. Healthy systems have feedback loops where they are constantly getting feedback

on the effectiveness of transactions. I believe the clan system of organization, membership and living in the Midewiwin exemplifies this form of healthy feedback.

Learning organizations are where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together (Senge, 1990). Organizational learning ascribes the importance of ceremonies and storytelling in Ojibwe lifeways. It has been transformational for me to learn how something that has been apparent in the natural world and in traditional Ojibwe thinking, can be applied to organizations that are making societal and global system changes. I feel validated, which in my experience and internal strife, rarely happens to marginalized people in mainstream society. This assumption comes from what I heard in classroom discussions during a prescribed place and time. However, the larger society and extremist ideology supplant a protected space for progressive dialogue.

Applying the concepts above to elements of Ojibwe *bimaadiziwin* (lifeway) follows: Membership in the lodge is an opportunity to journey and reconnect to family lineage. If you can come in front of the Elders' council and verbalize or provide evidence of your connection to Native American lineage, or adoption into a tribe/family you will be granted membership and will be taught in the educational system of the lodge after you have worked for the "way of life."

In the Three Fires Midewiwin Lodge, there is a leadership structure: Grand Chief, Eastern Doorway Chief, Western Doorway Chief, Head Woman, and Women's Council.

There are also Drum Chiefs, Pipe Chief, Water Chief, Food Chief, Fire Chiefs, Pole Chiefs, Head Oshkaabewiz, Youth Council, and many other sub-structures associated with each position, too many to elaborate. When the lodge is in session, it is just vibrant with energy from all the positions working in unison – a system of parts.

Organizational climate is how members of a system communicate their culture to others. It focuses on interpersonal relationships, nature of work, support and rewards, and the hierarchy of the system (Olhoff & Walcheski, 2008). It can clearly be seen in how the clan system works.

Cultural values also impact a system. In the Three Fires Midewiwin Lodge system, the values taught are:

Gikendaasowin - to cherish knowledge is to know wisdom.
Zaagi'idiwin - to know love is to know peace.
Maanaaji'idiwin – to honor all the creation is to know respect
Zoongide'ewin – bravery is to face the foe with integrity
Gwayakwaadiziwin – honesty in facing a situation is to be brave
Dabasenimowin - humility is to know you are a sacred part of creation
Debwewin – truth is to know all these things

Work Within the System - In addition some concepts that are apparent in this model are the skills required to work within these systems: active listening, clear communication, empathy, establishing rapport, cultural competency, and ethical behavior.

Differentiation is the perception of boundaries; ability to articulate own goals amid countering opinions. To be aware of the emotional field without being controlled by it ((Olhoff & Walcheski, 2008, p. 113). How well or how poorly is an individual

differentiated? How well can they take feedback, maintain boundaries, be autonomous, manage their emotions and so on.

Holon can be described as large or small social systems; that at the same time are a part of other systems, as well as a whole by themselves. Examples are the different clans within the clan system. Other examples would be individual system, family system and clan system. A child is at the center of a tribe and the parents, grandparents, aunts, uncles, elders and community members are responsible for taking care of that child. Tribal groups are recognizing the importance of young people having strong ties to family, clan, tribe and community. These connections or relationships build strong tribal nations

Based on this analysis, strengths and weakness in the system of Midewiwin Lodge follow. I believe I have articulated most of the strengths some I have not mentioned which may be termed as intangibles of any system: spiritual, intrinsic value, self-esteem, morality, etc.... Weaknesses are; lack of Ojibwe language, Lack of knowledge held by elders – please do not forget there was an assault on the knowledge base of our culture; people with the greatest gifts from the Creator were placed in mental asylums, most were forcibly given lobotomies to keep them docile.

Inevitably the knowledge base was destroyed, but not all of it. In the northern most reaches of Northwestern Ontario Canada the language, customs, and ceremonies are very much alive in the thoughts of the elders. Fear based religions have quelled the harmony practiced for centuries. Forest dwellers often do not come out to the open to be a part of mainstream society. I was one of the forest dwellers who believe a small

difference could be made by adding my voice. I came out of the forest when I was eighteen.

As for strengths and weaknesses of the public school: Strengths would include the financial structure of the district – already existing funds for a kindergarten classroom there would be no change or extra funds required, the infrastructure of the school – buildings, maintenance, cafeteria services, desks, chairs, bookshelves, computers, and most of all the space allocation. For weaknesses of the system I would include the inaugural vision of the idea – which is not new in the Ojibwe world – but may not be to a mainstream public school – I remember the point Ravitch writes about regarding charter schools of marginalized language instruction in Gulbrundson, 2014. The changes that would need to be made are many.

There are changes that could be made in the educational setting to improve the learning or desired outcome. The first change has already happened which is to provide evidence that Ojibwe immersion is a model to prepare all students in addressing the real time “issue” of influencing graduation rates for Native American students. Although the results are still a time away, the strong family relationships established by teaching from a system thinking approach embedded in traditional Ojibwe education has already affected families of all ethnic roots. The composition of the Enweyang Ojibwe Language Nest was a plus/minus 60% Native American/Native American ancestry - all students were retained and graduated from kindergarten. The focus of the school was the language, all our students grew in diverse knowledge. When children learn about diversity early in life, the benefits in their adolescent and adult life is boundless – I may

not be around to feel the work that I have done with the help of many great people. All the components discussed simply do not happen anywhere else! Maybe I am not informed well enough, but I have not heard of anything else that has worked historically for all children – particularly Native American children.

Following is a suggestion of where changes could be made at two or more systems levels. I have mentioned my experience with Ojibwe immersion. Here is an example of what happened in the immersion school at the Primary School in the Hayward School District. We started with two classrooms, where we had 35 children from pre-k to 3rd grade. I was the kindergarten teacher sharing the classroom with a pre-k teacher. I was helping her acquire Ojibwe as a second language and simultaneously we were both teaching. In the beginning of the year, I would walk down the hallways of the public school with my class singing and talking in Ojibwe. At first, we were a novelty to staff and children and they peered through the doorways to see who we were. By the second month, the staff and students were asking what we were singing and saying. We shared everything with the school. By Christmas, everyone was saying a few Ojibwe words in the school. Soon before the end of the year we were not as much of a novelty, in a good way. So, the system that had to change at Hayward is the same one that will have to change at Lowell Elementary – students, staff, teachers, parents, principal, maintenance, cafeteria, bus drivers, parent supervisors, pretty much everyone that is going to be at Lowell Elementary at the same time as our class. So, there would be many systems that are going to have to change by the presence of the immersion class. The class will just be business as usual for the kids and I, some of them graduated from UMD.

Recognizing that I have done this before and realizing this was an old idea presented in a new community were important considerations. The change agent that needed to change first was *me*. Along with the *students* – both the immersion students and the students at Lowell Elementary School, then the *parents* – again for immersion/non-immersion, *teachers* in the school, *staff* in the school, principal of the *school*, *superintendent* of the district, the local *school board*, the *city* of Duluth, and finally the *voters* of Duluth. I know already we had the support of the principal, superintendent, Immersion parents, School Board, and Don Ness.

One cannot know where he is going lest he knows from whence he came. Before western civilization came to our land, every person knew our creation story. Every child heard the creation story while yet in the womb. They learned what their Clan was and they heard their clan song because their fathers sang it to them while they were yet in the womb (Benton-Banai, 2008). As can be surmised from the words of my Grand Chief of the Three Fires Midewewin Society, as an Ojibwe man, I know where I come from, I know my creation story, I know how my brain was programmed in the womb, I know my Clan songs, and I know my teachings. The teaching of the Clan system of the Ojibwe nation has always been at the forefront of my education. Along with my formal academic teaching, it is from there that I teach and learn from my students – reciprocal learning is apparent in systems thinking

The following questions: Wenen niin? (who am I?), Wenen giinawind/wiinawaa? (Who are we/they?) and Wenen debenimind? (whom do I belong to?) are questions probed and answered by many languages over the lifetime of human existence and

thought. The questions are necessary for dialectic discourse (Gulbrandsen, 2013). Bimosewin (walk) contemplates this dialogue as human growth and developmental paradigm. These questions promote strong identity and character. A prescribed notion of a confluence of ideologies is not apparent in traditional Ojibwe philosophical thought. Rather it is a celebration of differences that permeates the wisdom of the elders. When you come to realize that difference is a benefit, you are at peace (Bepakwewidamook, personal communication 1966-2006). Every time I hear and see the Animikiig – Thunderers, coming from the western direction, the memory of my grandmother becomes alive.

When I woke up this morning, the glass panels on the windows of my car were alive with intricate patterns frozen in time. Each one revealed a unique and beautiful frame caught for an instance by an image in the mind. Imageries like these conjure up stories that evolve over time with our developing knowledge. Every person owning a part of an intricate web that comes together during ceremony – a confluence of many journeys. To what do we equate the value of memories? Remembrances that live in our hearts when we see the awe and inspiration learned through interaction with the environment be it positive or not so positive. I can see Nookomis in the shimmering decorative designs on the translucent glass, as she carefully and tenderly hand sewed every stitch of her dress by the oil burning lamp, light dancing and creating shadows on the folds of her aging skin. A skin worn by a lifetime of experience. Her presence warmed my heart as she spoke gently in her beautiful and soothing Ojibwe voice. Tonight, the light from the moonlight coming through the cracks in the walls of the log

cabin mark a time for sleep. Some nights, noodin howls like a wolf through the home-made curtains lulling me to sleep like a soft and melodic flute sounding in the distance. I dream of the colorful characters that lived in the stories Nookomis told me. My heart still hears her voice. A voice so gentle and fragile, a sound that only the natural world can capture and reproduce. Nookomis always said, “Bimaadiziimagad kosha Ojibwemowin” – Ojibwe is a living language, it is alive.

The designs slowly disappear as the transparent glass returns to an invisible state, relinquishing a world we can only see for a cherished instant. I wish these moments would last longer than a lifetime. Every time I peer into the window at night I see myself peering from a colorless space. I try creating the beautiful patterns that make my world come alive. I make every effort to fit the lessons of my life into a world that does not see me. A world filled with hidden and unmentionable barriers. Suddenly, I wake up to Giizis – the sun, our grandfather. My breath vaporizes and quickly disappears as I walk the path to my car. It is good to celebrate life! The story I just shared was descriptive, embedding lessons and the wisdom of our elders into the inventiveness of language.

Indigenous research methodology is the umbrella for which I ascribe my writing. In his seminal book, *Research is Ceremony*, Wilson (2008) resonates with me on many fronts. First and foremost are the Indigenous foundational teachings of love, respect, courage, honesty, wisdom, humility, and truth. Literature on these tenets are voluminous but requisite and introductory to appreciating ceremony in research. “The reader must be able to comprehend the writer’s beliefs to see what the writer sees.” (p.7). The guidelines set by these belief systems build formidable connections to an Indigenous past, present,

and future. These connections are referred to by Wilson as relational to the readers of story, the writer as storyteller, and the ideas presented in the story. Ideas, presented in Indigenous thought patterns, far removed from any linear models conceptualized in Western paradigm.

Maajiigwaneyaash, Zhaawanigwaneyaash, Menewekamiginang, Giiwita'aategwaneb, Ba'ojaanimwewidang, Biiwaabikogwaneb indizhinikaaz. Bizhiw indoodem.

Kakijiwanong indoonjibaa.

I have been introducing myself in the language of my people since I was a young child. Ojibwe is my first language and it is the Anishinaabe lens through which I accept my place in all of existence. It is through this lens that I see, hear, taste, smell, and feel the world I participate in. I stand before all of creation and announce who I am – all six names, the clan I belong to, and where I come from. Each of the six names is foundational to a journey through the physical world.

I was born in a little town called Fort Frances in Ontario, Canada. I grew up in a village out in the middle of the Northwestern Ontario forest. From birth to adult, I underwent traditional rites of passage as an Ojibwe Anishinaabe. At birth, I received two Ojibwe names before I was given an English one. Today, I understand that we come from the world of the spirit where we were known by a spirit name. It is the parents'/grandparents' responsibility to search a wiiye'enh (namesake) to ask the spirit for the name. When the name is received and it is the right one, an individual is thought to lead a healthy and prosperous life connected to the spiritual domain to the physical domain. Both essential to maintain individual balance however, they can never be always

together (Benton-Banai, personal communication 2005 to present, Bepakwewidamook, personal communication 1966–2006).

However, the process was long and I was sick many times. I was to receive a fifth and sixth name, names that would finally make the right linkage between the spirit and the physical body – a relationship integral to making this portion of the bimosewin. Nookomis (my grandmother) was approached by the spirits to have names given to me by a woman, this was before I was twelve years old, so that I could become a healthy and prosperous person. Health and prosperity in Ojibwe speaks of the mind, body, spirit, and intellect – four being an integral number in Ojibwe philosophy. I shall explain this aspect in another writing.

Nenabosh (our great uncle and teacher) asked many questions knowing we would come to the earth: Wenen niin? (Who am I?), Wenen giinawind/wiinawaa? (Who are we/they?), and Wenen debenimid? (Whom do I belong to?) (Benton-Banai, personal communication 2005 – present). These questions are investigated in the wiindaawasowin (birth naming ceremony) rite of passage of the Ojibwe Anishinaabe. From spirit names, I become the person I am to be during the length of my bimosewin and it is through these names I write to affirm parallel and oftentimes non-parallel ideologies. The following iterations of my names are short, longer descriptions will take a lifetime to understand.

Maajiigwaneyaash

When an Eagle is in Flight, all its Feathers move in Unison with the Wind. This is the first name I received and the one I use daily. It is also the one, I understand through ceremonial teachings, who spoke up to ensure that my life on this earth was to continue

when the Creator asked if humanity should perish (Benton-Banai, personal communication 2005 to present). I was raised in a little village called Kakijiwanong (Where the river flows over several elevations) along the Minnesota/Ontario border. Bepakwewidamook (The rumbling sound of the Voice of the Thunderers coming in our Direction) was Nookomis' name, her doodem (clan) was moonz (moose), she completed her physical journey in May of 2006 at the solid age of one hundred and fourteen years old. After her bimosewin the beginning of her spiritual journey was celebrated with traditional Midewiwin ceremony. People came from all over to come and be with her and see her off. I lived with her from the time I was born until she left to go be with the Creator, a time ranging over fifty years. I have been blessed with a traditional worldview imbued in oratory. Through oral tradition we maintain a level of mental health to develop capacity for vast amounts of knowledge through personal communication embedded in memory (Gerald Smith, personal communication 2005). Nookomis knew this and ensured the knowledge of our language and ceremonies were available to me. I would expand on this but will not due to the possible length of my writing.

Zhawaanigwaneyaash

When Giniw (Golden Eagle) is in Flight from the Southerly Direction, all its Feathers are moving in Unison with Zhaawanoodin (South wind). Giniw was placed to blow from Southern direction and protect the sacredness of Ziigwan (Spring), his niece. Giniw is the one who teaches me as an Anishinaabe inini (man) how to protect the female members of the Ojibwe nation (Benton-Banai, personal communication 2005 to present).

Giniw is a messenger, a messenger to the Creator. As a keeper of the language and protector of ceremonies, I am a messenger.

Menewekamiginang

Its Footsteps on the Earth make a Beautiful Sound. The deer is one of the gentlest animals on this planet. It does not kill or maim anything to sustain itself. Gentleness around all the earth's creation is a desirable characteristic in Ojibwe tradition – it teaches us humbleness. It teaches us how to take care of the young, how to conduct oneself around the precious and perishable components of society. Forever mindful of the environment, knowing all the time where everyone else is and should be, an awareness of our mind, body, spirit, and intellect in that space.

Giiwita'aategwaneb

Light Surrounds its Feathers while at Rest. This name characterizes an aura that surrounds the bird while rarely at rest from continuous flight. Through oral tradition Giniw is seen reaching the highest elevations, spending most of its time at this height and seldom stopping to rest. Because of its proximity to the Creator, Giniw's feathers are luster with a majestic light (Benton-Banai, personal communication 2005 to present). Again, light is synonymous to a messenger.

Ba'ojaanimwewidang

We Can Hear this One Coming in our Direction, by the Sound of its Voice. This name signifies and dignifies the oral communicating ability of the Animikiig (The Thunderers). The sound is distinguishingly audible and clear and we can always tell they are on their way. I have always been the only Anishinaabe in anything I have done; I am

always speaking in front of people. I speak for the Ojibwe nation at ceremonies and I teach Ojibwe language. I am often asked, most of the time through ignorance, to speak for all Anishinaabe people? I speak only for myself.

Biiwaapikogoneb

When Giniw is resting, its Feathers are made of Iron. This name characterizes the strength of the feathers, which make up the bird and bestows these traits on the person. My uncle shared how powerful this name was, the person with this name is protected with a metallic outer covering that is impenetrable. I do not know yet why I have this one I certainly do not have this characteristic!

indizhinikaaz.

I stand before all of creation and when I am addressed I am addressed by these names. Mii wa'aw eyaawiyaan! This is who I am!

Bizhiw indoodem.

My clan is Bizhiw (Lynx). As another rite of passage, I belong to the Bizhiw clan through paternalistic lineage. I am born into this clan, so before I have an Ojibwe name I am part of a family organizational structure. We are the protectors and keepers of traditions and ceremonies; we are the warriors of the Ojibwe nation, we know that we are always the first to confront the enemy – we have clan songs, clearly reminding clan members that we will be the ones to defend the nation with our lives. Nimaamaa (my mother) would often say to us when we were children as strange canoes came from behind the point in front of our house, Baapiniziwaagan! Gi-mawine'ogoomin maawin. Maajaawak giinawaa kosha naa nitam ge-niigaanigaabawiyeg loosely translated to there

is apparent danger! We may be under attack. Go, you are the ones, the first line to stand in defense. Nimaamaa (my mother) would share creation stories of the Bizhiw during the time when there is snow on the ground. Each clan has these elements and is taught the same way through family and oral tradition and living by example. It is foretold in the seven fires prophecy that with the coming of the light-skinned people, the biological composition of our people would change and what would be their identity (Benton-Banai, personal communication 2005-present). The Bizhiw in its kindness spoke up for the Wemitigoozhi (French)/Ojibwe children, known as Metis in Canada, and said, “I will take care of them. I will be the one to teach them who they are and who they belong to.” (Bepakwewidamook, personal communication 1966-2006) In retrospect, there is not a time when children of the mixed bloods would be left out, everyone shall have a place in.

Kakijiwanong indoobjibaa!

Loosely translated to where the river flows over, is where I come from. In Ojibwe pronouncement, it is imperative to assert and acknowledge the geographical significance of your place of origin. It places you in relation to other people. The language I use is derived from this sense of place, it is who I am and what I sound like, and confirms where I am and where I want to be. In the geographical area where I come from in Northwestern Ontario, our elders can surmise where others come from by their speech and quickly ascertain family ties. Family is vital to Ojibwe. Gakina indinawemaaganag (All my relatives).

CHAPTER 2 – REVIEW OF THE LITERATURE

“Several tenets of world expansion were borne from a desire to subordinate, dominate, and subject the earth's shared fundamental elements to a single dominant social class system.” (Rodriguez, 2010). I am not a history expert of any sort but with a concise summation of the flow of expansionistic thought, it is necessary to begin this storyline from a "dominant" global perspective. This is not intended in any way shape or form to acknowledge or indicate an acceptance of a hubris of universal knowledge as presented by Rodriguez (2010) in the video *The Hubris at Zero Point*. “Every culture's creation story is true!” (Benton-Banai, personal communication 2005 - present) are words echoed in the traditional teaching lodges of the Ojibwe Nation and shall be established in later chapters. Indigenous knowledge is often the casualty of a worldview and memory expressed in the following: colonialism, imperialism, capitalism, and manifest destiny (MD). Grayshield & Mihecoby (2010) recognize Indigenous knowledge as being typically embedded in the cumulative experiences and teachings of Indigenous peoples (p.2). These tenets were, are, and continue to be the source of what is deemed acceptable knowledge in teaching and learning the story of American education in schools, communities, and societies.

Indigenous peoples want to tell our own stories, write our own versions, in our own ways, for our own purposes (Smith, 2012, p. 29). My story is different and it is vital for me to share that from this perspective. However, I will try to lay out the following ideas as I understand them fully knowing that I struggle internally to accept what I am learning - kneading out feelings, emotions, and epiphanies that are foreign to my core as

an Indigenous man and academic. I find solace knowing I do not walk alone in acknowledging the effects of “higher” learning – as prescribed by western academic ideology. Barnhardt & Kawagley (2005) write Native people may need to understand Western society, but not at the expense of what they already know and the way they have come to know it. Non-Native people, too need to recognize the coexistence of multiple worldviews and knowledge systems, and find ways to understand and relate to the world in its multiple dimensions and varied perspectives.

For the purposes of this chapter the definition for colonialism is "the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically." For the indigenous peoples' of Mikinaakominis (Turtle Island) - North America (NA), there is an understanding we were placed on this face of ni-maamaanaan Aki (our mother the earth) by our Creator - Naawe'ii wenji-waakaabid Manidoo (at the center of the one who initiated all of creation) (Benton-Banai, 2005 to present). There is never any confusion as to the origin of the Ojibwe Nation - the educational system contained in the Midewiwin teachings is vibrant in the lodge. Our elders teach all creation stories are true - it is from this declarative statement I plan to write.

Informed with a quick review of the literature, I choose to exemplify a simplistic view of two paths of colonial expansionism - first east and second west. The latter being the journey that affects me the most as an Anishinaabe, the original man presented in the *Mishomis Book: The Voice of the Ojibwe* (Benton-Banai, 2010) – a complete sharing of this mindset is shared in a subsequent section. For the better part of the fifteenth century

European countries were slicing up inhabited lands and reaping the benefits of its' riches, seemingly unaware the lands were inhabited by people. What would be the impetus for such disregard for humanity? An explanatory requisite of this expansion is placed in the growing populations and strife created in the economy. I realize there are more detailed theses to elucidate exemplary coverage of this topic, this dissertation not being of them. Europe, Asia, Africa, and Australia were already colonized prior to the latter expansion - Europe being colonized by Vikings. Public schooling advances the thought, at least in Canada where I spent my formative and childhood academic years, that the search for a western passage to the riches of Asia was interrupted by the *re-discovery* of the inhabited continents of North America (NA) and South America (SA).

For the purposes of this chapter the definition for *imperialism* is a policy of extending a country's power and influence through diplomacy or military force. Imperialist expansions to Africa, Asia, the Atlantic world, Latin America, and the colonization of North and South America places its origin dating back to the 1500's (Greene & Morgan, 2009). Empires in power - Britain, France, and Spain - deemed it necessary to overcome countries. The reasoning behind this thought was to retain constant and non-abatement of commerce and trade. Very little inclusion or consideration of the traditionally informed ways of knowing and being of the disrupted indigenous populations was kept intact. Except for the instances when entire populations were deemed destined for extinction as in the case of the Ojibwe nation in the US and in Canada.

Francis Densmore (1857-1967) was commissioned through the Smithsonian Institution's Bureau of American Ethnology (SIBAE) to document Ojibwe music and culture (Johnson, 2017). Children were rounded up from families, villages, and communities and sent to residential schools in Canada as presented in *They Came for the Children* by the Truth and Reconciliation Commission of Canada (2012). The initiative was driven and prescribed by the US government's colonial past. In my opinion much of the previous tenets presented earlier have evolved and adapted to contemporary influence and need. For Smith (2012), “the concepts of imperialism and colonialism are used across many disciplines, often with different meanings which are taken for granted. The two terms are interconnected and what is generally agreed upon is that colonialism is but one expression of imperialism.”

Motivations prompting empires to seek and expand their rule over other countries or territories include *economic, exploratory, ethnocentric, political, and religious* intentions (Cleary, 2013). Continued eastern and western expansion demanded competition for access to the best global resources, markets, and trade. Imperialism tends to be used in at least four different ways when describing the form of European imperialism which “started” in the fifteenth century: (1) imperialism as economic expansion; (2) imperialism as the subjugation of “others”; (3) imperialism as an idea or spirit with many forms; and (4) imperialism as a discursive field of knowledge (Smith, p.22). Nations and explorers sought to discover, map, and claim territory before their imperial competition did, partly for national and personal glory and partly to serve the multiple layers of fantasy patriotism.

Cleary reiterates imperial nations believed their cultural values or beliefs were above other nations or groups justifying conquest would bring successful culture to inferior people. In the late nineteenth century, European powers clung to the racist belief that inferior races should be conquered to “civilize” them and acted on their ethnocentrism, the evaluation of other cultures according to preconceptions originating in the standards and customs of one's own culture Patriotism and growing imperial power spurred countries to compete with others for supremacy. Political motives were often triggered as responses to perceived threats to the security or prestige of the imperial power or its citizens abroad (Cleary, 2013). Indigenous people in the United States of America (USA) did not become recognized citizens until Congress granted citizenship to all Native Americans born in the USA on June 2, 1924.

Cleary continues that during imperial expansion, religious people sometimes set out to convert new members of their religion and, thus, their empire. Christian missionaries from Europe, for example, established churches in conquered territories during the nineteenth century. In doing so, they also spread Western cultural values. Typically, missionaries spread the imperial nation’s language through educational and religious interactions, although some missionaries helped to preserve indigenous languages (Cleary, 2013). British missionaries led the charge to stop the slave trade in the nineteenth century, while others, such as French missionaries in Vietnam during the same time, clamored for their country to take over a nation (Mentan, 2016).

For the purposes of this chapter the definition for capitalism is an economic and political system in which a country's trade and industry are controlled by private owners

for profit, rather than by the state. Capitalism was a means to gain title to indigenous lands on a global scale. Many of the Imperial powers fueled expansion of an intercontinental slave trade - human beings as commodity were shuffled from one continent to another (Rodriguez, 2013) Native Americans were not deemed desirable slaves because they lacked immunity to the diseases that came to the Americas. This characteristic later became a vicious means to alleviate the colonizers desire of indigenous title to the lands - trading with indigenous tribes in the Americas with blankets infested with European diseases (Gill, 2003). Prompting Stannard (1993) to write by the end of the nineteenth century, native Americans had undergone the worst human holocaust the world had ever witnessed, roaring across two continents non-stop for four centuries and consuming the lives of countless tens of millions of people.

For the purposes of this chapter the understanding of manifest destiny is the nineteenth century doctrine or belief that the expansion of the US throughout the American continents was both justified and inevitable. There are three key themes usually associated with MD: (1) the virtue of the American people and their institutions; (2) the mission to spread these institutions, thereby redeeming and remaking the world in the image of the US; and (3) the destiny under God to accomplish this work (Weeks, 1997). A blend of the three is a self-fulfilling prophecy not fully supported in current US democratic ideology and predominantly dichotomous political state.

To advance the notions of nature and culture as commodity, rather than necessary elements of systemic/global survival, the following definitions shall be used for the purposes of this chapter: (1) *culture* is a network of customs, habits, attitudes and

ways of doing things acquired through the ages - in short it is an established mode of living together; (2) *nature* is the phenomena of the physical world collectively, including plants, animals, the landscape, and other features and products of the earth, as opposed to humans or human creations.

A culture provides an organized system of behavior for the members of the group giving them a framework within which to shape their lives, presenting them with common motives and goals (Ollhoff & Walcheski, 2002). The commodification of nature, the ways in which natural entities and processes are made exchangeable through the market, and the implications stemming from this ideology began the process of disenchantment from nature, the killing of nature - the image that nature is a thing was first brought to light by Rachel Carson's book *Silent Spring* in 1962. Humanity is defenseless to the powers of nature and does not have the tools to cope except through knowledge and then applying that in the form of power. Knowledge provides a tool to subordinate, dominate, and to accumulate material gain from nature (Rodriguez, 2013).

Further, Rene Descartes (1596-1650) introduced the notion that reason is the subject of knowledge, and that knowledge depends on the basic principle of the application of methods, an idea of universal objective knowledge. The scientific point of view is born as introspection, guided by definition, a sound argument, and clarity of thought. Once a people has determined a specific place where knowledge occurs and you have a class-based society the topics introduced above - imperialism, colonialism, capitalism, and manifest destiny - become the driving source for hegemonic global domination.

The New Literacy Studies (NLS) advanced in the latter part of the twentieth century namely by Street, Heath, Gee, Barton and others introduced ideas for consideration, as dependent factors, in understanding the roles they play in the “nonsuccess” of marginalized members in all societies. All societies are purposefully mentioned, as I am cognizant of the social expectations exacted upon individuals in the world I grew up in, a world that is vastly different from the one I currently participate in. My intention is not to pit a worldview against the other but, rather, synthesize from each and continuously forge an understanding conducive to an existence honorable to the teachings of the gete’ayaa’aag. It is important as individuals to know who we are? Understanding NLS has provided an opportunity to shed old biases, some I did not realize, and be transformed into a “new way of knowing, thinking and being.”

In *Teenagers in new times: A new literacy studies perspective*, Gee (2000) writes of the term communities of practice (COP), there are no discrete stable individuals, only ensembles of skills stored in a person, assembled for a specific project (to be reassembled for other projects), and shared with others within the communities of practice. To demonstrate the knowledge gained through this research, I shall be making parallels that compliment first the traditional Ojibwe Anishinaabe life ways I learned through my grandmother, and secondly, what I learned through a full-fledged COP – the Three Fires Midewiwin Lodge. It is through the application of prior knowledge that was gained from the traditional teachings of a COP, the village where I grew up in, combined with, at times a very confusing and emotional discovery of a knowledge that complements the old and vice versa.

I am learning and developing an identity that will serve me well at this juncture and in my overall journey through life as described by traditional Ojibwe teachings – learning and understanding takes a lifetime to shape and mold. Often, as human beings “blessed” with the gift of thought, we go through harsh and painful lessons combined with the beautiful and soothing ones. These life lessons leave memorable experiences we share with the people through different mediums. When I summon up remembrance of the village where I lived (from birth until the time I left when I was seventeen years of age), I imagine a young and immature abinoojiinh (child). That period was a critical time in learning developmentally appropriate lessons lived through a total immersion experience? It was a time in the village when language and education were the responsibility of the different roles enmeshed in communal living combined with the natural environment was involved in responding with pedagogy, curriculum and policy that was meaningful and at a level I was prepared to understand based on my chronological age.

My curiosity is roused when I think about how the youngsters in the community I grew up in acquired a second language, despite having had just one speaker of the English language – our light-skinned teacher – in the one-room classroom. Prior to beginning school the grade school went through some grade level changes. First it was kindergarten to sixth grade for many years then it was kindergarten to eighth grade thereafter. I went to the latter format, K-8, and how I wanted to be with my brothers and sisters who were shipped out to the small town of Fort Frances, Ontario about sixty miles west of the village – I remember missing them dearly. The feeling lives in an adult

heart concerned with an undeniable lack of complete participation of Indigenous children in mainstream education and in most Indigenous communities. Indigenous pedagogy, one that has been developed through centuries, has been stigmatized by societies, institutions, and governments through planned hegemony.

Most of the children that went to school in “town” had a history of leaving and spending most of their time trying to make it home against all odds, for my peers and siblings making the journey home resulted in an instant status. The only way home, and the closest way there, was through the State of Minnesota. I wanted so bad to achieve a position amongst peers and have a “walking home and surviving” story of my own to tell. Our parents would not have that type of arrangement for their children. School children would leave in the fall and come home at Christmas then go back and come home after the academic year was over, usually in June. I became anxious waiting for the time to go and join siblings. But as luck would have it our parents insisted on having a high school in the village, and convinced the Fort Frances/Rainy River Board of Education to begin a high school in the village, the year following my eighth-grade graduation. All the children who were shipped out came back; the community was again joyous and alive with the animated voices of children speaking Ojibwe throughout the village. I finished High School when I was seventeen years old and to this day I never regret that I was educated in grade school and then in high school in a community where everything was familiar – language, family, life ways, being close to nature, and most of all being in the presence of people who knew who I was unconditionally and understood me.

I share this particular short history of the development of our school to highlight how important the topic of linguistics and education was, is, and will be for my family. The description of the community where I grew up is juxtaposed to the mainstream communities - in an area of the inner city, as Kozol (2005) writes, in *the shame of the nation: The restoration of apartheid schooling in America*, where the children of the inner city do not have a point of reference to what is outside in the community that surrounds them. I totally agree, from personal knowledge that this is applicable to the Indigenous people trapped within tracts of land that, at least descriptively, belongs to them and most often bound to a prescribed existence. Historically, the goal of languages is defined in the study of linguistics as either descriptive or prescriptive – with the latter being the norm as represented in prescriptivism – the view that one variety of language has an inherently higher value than others, and that this ought to be imposed on whole of the speech community (Crystal, 1997). I go even further to suggest that some even choose not to “remove the shackles” for fear they may leave a place that is not good but at the very least familiar. Education can free them as it has released me. The information also portrays the struggle our parents had dealing with a board that did not understand or even made attempts to understand why their children were not choosing to stay in school? This was in the decades from 1950 to 1980.

The language of the people in the community at the period mentioned above was Ojibwe – everyone spoke. In 2014, only people who are thirty and over speak along with a few families hanging on to oral tradition and ceremony. When I went to high school we had well educated teachers with Master’s degrees, today our school has extremely

poor academic standards and expectations for our students and teachers. Now our graduates struggle when they leave for higher education, the community has deteriorated to a point in their history that has delayed the “walk home” mentioned above, for several decades as they struggle with the immediate effects of the road that has promoted addictions to take a lethal hold of this once healthy community.

The road was built in 1995, and it was downhill from that day onward. The prospects of the children are bleak if not non-existent as they deal with drugs, alcohol, prescription drugs, suicide, rape, and living in a community that is unhealthy in many respects. My heart is heavy as I write and think about my relations. My mother always told me I made an excellent decision in deciding to raise my children in the city of Thunder Bay, Ontario. Today, I let my children know about the sacrifices we made to raise them in a family with high expectations of education. It took a long time for their mother and I to get the “bush out of our system” and bare the pain and sadness of leaving a place that was close to our hearts. Gratitude shows in our children through their academic success. I am forever thankful to my family and community in providing the opportunity to attain, for them, unfathomable pursuits.

Gee (1994) so eloquently speaks to the development of first language acquisition-based theory and how that process should inform theories of learning and pedagogy. Mastering a first language is one of the most successful learning feats human beings pull off, and one of the few at which all humans succeed regardless of social, cultural, economic, and political divisions. Children acquire their first language not by direct instruction, but by being immersed in rich, meaningful, and natural

communicative settings. A complete return to the strong voice of the Ojibwe is the choice I would make to help bring the village back to a thriving community – the difficulty is to convince the ones who are ultimately responsible for a language to survive, the children in their formative years. Ojibwe language is a spirit – a spirit that lives within an individual until that individual is courageous enough to release the beautiful indigenous sound that has been in natural unison with Turtle Island for many centuries. The words go into the ears of the next person and take root until that person is courageous enough to release it again through voicing the language. This is the spirit of the language, it lives from one person to the other, until that person has been healed (Bepakwewidamook, personal communication 1966-2006).

The idea of a living language is embedded in effective pedagogy and must always be on the progressive side...it is imperative to draw analogies between learning from a first language and using those strategies to learn other things (Gee, 1994). This statement really escalates the sensitivity and commitment I experience as a first language speaker of an endangered language – one of the youngest people to still speak the old language I learned living in the language with family and community. The point also shapes and informs a professional view of what the curriculum and pedagogy should look like in a total immersion setting. Another point I resonate with is to go beyond the “progressive”, and the nature of first language acquisition helps to indicate just where and why this must be so.

Gee goes further to a point when first language acquisition and learning from it breaks down and needs to be complemented. His strategy is to start with areas of

language acquisition and draw on its positive principles for later learning. The principals being: variation, action and support, top-down/bottom-up approaches, routine, insertion, and going public, system and experience, the non-linear nature of development, social distribution, formulae, the role of content, and context-variability. My eyes well up as I hope and wish, the teachers in the lives of marginalized children new this knowledge, all our children would flourish from the early stages of growth and development all the way to adulthood in a mutually dependent cycle of love and understanding.

Regarding language, class, and identity the environment our children develop in is vital to the fulfillment of lives in mainstream society. Since time immemorial, Indigenous peoples have been engaging in both formal and informal education in ways that are coherent with their culturally based ontologies and epistemologies (Morcom, 2017). These are deeply reflective of cultural norms, intercultural relationships, spiritual beliefs, and connections to place. The expectations of our children are being formed in the early stages of life, throughout adolescence, and then through adulthood. The pressure of societal expectations is being programmed by outside influences on impressionable children. Individually, we may be part of many different Discourse communities (Gee, 1999), for example the Midewiwin Society of the Ojibwe Anishinaabe Nation. In this membership, teachings of the lodge are advanced through several degrees of knowledge. Participation and recognition of the members, is recognized at ceremonies that are evenly spaced throughout the year and determined either by the lunar phases or the physical, emotional, mental, and spiritual readiness of an individual or a combination of both. Advancement is entirely based on the individual

to demonstrate during daily reflection and is vital to the progression and content of the teachings received at formal times of ceremony. Language is a must have within this Discourse community. In Gee's view, language is always used from a perspective and always occurs within a context (Wikipedia), this he terms as situated meaning (Gee & Green, 1998; Gee, 2005).

The ability to function within a Discourse carries advantages in many different situations. If an individual was raised in a family of lawyers, the Discourse of politics or business may come very easily; whereas, an individual raised in a different community would inevitably find themselves at a disadvantage while attempting to move into the Discourse of politics and business (Gee, 1990). I have been exposed to Discourse communities through the Midewiwin. At times, individuals are expected to retrace their ancestral lineage, this may take the individual many years to accomplish or he or she may not be able to find any connection to the ceremonies. They may return to address their findings to the community, where a decision is expected from the elders of the society.

For Gee (2008), there are at least two reasons we should consider literacy in broader terms than the traditional approach, which is the ability to read and write. In the modern world, language is not the only communication system available. There are many types of visual images and symbols. To Gee, Literacy should be viewed as multifaceted or comprised of different literacies. Further, literacies are not only multiple, but are social and cultural in practice and come with economic, historical, and political

implications. These tenets are foundational to the Gikendaasowin (knowledge) of the Midewiwin lodge.

Social languages are distinctive in that they are used to enact, recognize, and negotiate different socially situated identities and to carry out different socially situated activities (Gee, 2000). Identity and activity efforts are not the only work done by a language, a view opposite reports issued by the current educational pressures in the US, that emphasize a stand-alone-view of literacy; there are specific ways in which communication is negotiated with the principle elements of the people we engage with. An example is the language associated with the discourse expectations in a ceremony are completely different with the casual discourse Ojibwe Anishinaabe have with friends while enjoying a cup of coffee. Engagement with diverse people is not expected of the students in mainstream education, and the conversations to abate and confront racism, class, gender, religion, and relationships in society today.

A research study that stems from the theoretical, conceptual, and practical application of Gee's influence is *Literacy and Identity: Examining the Metaphors in History and Contemporary Research* places the social turn in literacy and research in the last three decades prior to 1999, to others as well as Gee, as turning researcher's and theorist's attentions to the roles of text and literacy practices as tools or media for constructing, narrating, mediating, enacting, performing, enlisting, or exploring identities (Moje, Luke, Davies & Street, 2009). Shiza (2014) writes colonial education, which was imposed on Africans by European missionaries and European colonizers, was hegemonic and disruptive to African sociocultural practices, indigenous knowledge (IK)

systems, ways of life and ways of knowing. Learning from a social and cultural perspective, involves people in participation, interaction, relationships, and contexts, all of which have implications for how people make sense of themselves and others, identify, and are identified (Moje, Luke, Davies, and Street, 2009).

The metaphors mentioned in the title of the article, examine five conceptions of identity as difference, sense of self/subjectivity, mind or consciousness, narrative, and position. Of the five, I am most interested in the narrative, as I grew up in a community that identified its history through the tradition of storytelling, these types of stories may possibly become part of one's identity in the future (Brown, 2011). It is within and through these elaborate stories where we learn how to be Ojibwe Anishinaabe. I understand all different shades of humanity were created at the same time.

According to Gee (2000), identity is being recognized as a certain “kind of person” in each context...” How does identity function for a specific person in each setting? He identifies four ways to frame how identity is operating; the first is what is called the nature perspective (or N-identities), second is the institution perspective (I-identities), third is the discursive perspective (D-identities), and finally, the affinity perspective (A-identities), each is influenced by different forms of power and all have an effect on one another: 1) *N- Identity* An N-identity is represented by what people cannot control, an example being gender – male or female, 2) *An I-identity* is defined as a being set by authorities within an institution – an example would be being a student, 3) *A D-identity* refers to an individual trait – an example would be caring – a trait brought about by social interaction with a person in ways that bring forth and reinforce one another,

and 4) *An A-identity* – they are built by shared experiences as part of an affinity group – an example would be a group that shares allegiance to, access to, and participation in a specific practice. I should like to add membership in the Midewiwin as reflective of the different identities described by Gee above.

I feel sincere in writing, looking through the humongous topic of knowledge and learning and being a member of a scholarly society that I am capable of initiating changes in the way marginalized students are represented, nurtured and considered in homes, schools, communities and the media. An example is the tremendous influence the Enweyang Ojibwe Language Nest (EOLN) has had on an immersion school being started in the Independent School District of Duluth (ISD 709). In the spring of 2014, the School Board of Duluth voted unanimously for the implementation of Ojibwe immersion for the fall of 2014. In the fall of 2017, the Misaabekong Ojibwe Language Immersion (MOLI) program at ISD 709 is adding a third grade, pillar to the success of Ojibwe as model for diversified education. The idea of a healthy mind, body and spirit permeates throughout and is embedded in the identity and daily activities of all children. It is through the lens of traditional Ojibwe teachings the children are experiencing a holistic education found in nature and play.

CHAPTER THREE-METHODOLOGY

Introduction

The opening of an Ojibwe immersion program in the Duluth Public Schools (DPS) in the Fall of 2014 has been monumental for *countless* stakeholders. Historically, Duluth, Minnesota was placed on lands belonging to the Ojibwe nation, hence, the derivation of the place name Misaabekong. The name is local to the communities of Fond Du Lac (FDL) and received through oral tradition from the elders the meaning is understood to be the place of giants (Naawakwe, personal communication 2017). Most place names surrounding the Great Lakes are sourced from a regionally informed traditional Indigenous philosophy that deals with the *first* ways of knowing and the *first* ways of being.

Statement of Research Problem

The purpose of this qualitative research design was to inform Ojibwe language programs through the lens of regionally informed ways of knowing and being procured from elders and first language speakers.

Research Questions

The following questions informed the basis for this dissertation in practice:

1. In what ways are regional traditionally informed ways of knowing and being similar and different from topics in systems thinking?
2. How do regional traditionally informed ways of knowing and being reshape the education experience of Ojibwe immersion learners in K-2?

A. How does the perspective of Ojibwe elders and First language speakers (FLS) shed light on what should be included in Ojibwe language programs?

Setting

The participants were interviewed at a place that they felt most comfortable, preferably in public areas close to their community. Places close to the community include the Cloquet Forestry Center, local restaurants and coffee shops, hotels, and libraries. The interviewees will most likely be living on an Indian Reservation (IR), it is imperative to conduct these interviews in a public space out of the IR boundaries.

Participants

The participants were elders and First Language Ojibwe speakers. A majority of the participants were from the local Northern Minnesota dialect. Participants are known to the Principle Investigator (PI) through professional contacts, traditional ceremonies, the Ojibwe clan system, and Ojibwe family relationships. The required number of participants shall be five at the most and four at the least. This number is based solely on the PI's experience regarding availability of requisite elder and FLS prevalent in the region surrounding Duluth, MN.

Research Methodology

This dissertation in practice takes the position that FLS are experts on Ojibwe ways of knowing and ways of being obtained through traditional teachings, and personal and professional experience. An interview was conducted with four participants. The purpose of the interviews was to obtain authoritative information on what each person felt should inform Ojibwe immersion programs. As the PI, I collected data to be used to

gain a better understanding of what may be inclusive in an authentic experience for Ojibwe immersion students. The interview component of the research had an opportunity for the participants to have a voice to directly share their perceptions and their feelings of their chosen profession for current and future generations.

Data Collection Plan

Participants were contacted by phone to procure a time to meet. Interviews were conducted face-to-face, one-on-one, in-person with each participant (4 participants). The interviews were unstructured and had seven (7) open ended questions to elicit views and opinions from the participants. The Ojibwe language was the primary means of communication between the PI and the participants. However, this was not a total condition for acceptable response. As the interviewer, I choose to conduct the interview in Ojibwe. The interviews were recorded and notes taken. The information gathered was specific to the Ojibwe nation in North Central Minnesota and the Border Lakes Region.

Data Analysis

Interview data was analyzed using Hycner's phenomenological step-by-step approach. Open-ended questions were included in the interview and participants were asked to describe their programs in more detail. These comments were organized into themes and exclusive to the phenomena derived from the participants. Every effort was made to minimize researcher bias.

Conclusion

By choosing participants near Duluth, Minnesota, the expectation was to gather a sample of traditional ways of knowing and ways of being specific to the

region – Northern Minnesota and the Border Lakes Region. Informed by this regional knowledge, native adaptive systems surrounding schools within the Duluth Public Schools district shall be realized. Finally, resident understanding shall inform the Ojibwe language program at Lowell Elementary School.

CHAPTER FOUR– RESULTS

Introduction

Ojibwe is learned traditionally through discourse reflective of the seasonal changes in a region. Phenomena experienced in a geographical area determines the dialect customarily spoken in place-based dialogue. In the introduction to the book *Place-based education: Connecting Classrooms and Communities* (Sobel, 2003) Zane-Zucker writes, “The path to a sustainable existence must start with a fundamental reimagining of the ethical, economic, political and spiritual foundations upon which society is based, and that process needs to occur within the context of deep local knowledge of place. The solutions to many of our ecological problems lie in an approach that celebrates, empowers and nurtures the cultural, artistic, historical and spiritual resources of each local community and region, and champions their ability to bring those resources to bear on the healing of nature and community.”

Historically, Ojibwe is a language not meant to be kept in different media. Traditional teachings were given in the form of narrative. A regional narrative is accomplished through the practice of symbolism. Each narrator adding to a living communal knowledge articulated through language. “Bimaadiziimagad kosha Ojibwemowin,” those are the words grandma used to teach me about the Ojibwe language. Loosely translated to “Ojibwe is alive, it is spirit.” From her I learned that when you speak in Ojibwe, it flows from your mouth and into the ears of a listener. It lives within the individual until s/he has received healing from the words, then after the

healing, voicing their health through language release. It continues to live within everyone willing to listen, learn, and deliver their voice.

Data Analysis

As speakers of an Indigenous language we tend to fall into a societal expectation that communication is only successful in the dominant language, which in this case is English. I feel this is intrinsic to speakers of languages other than English. “Miiko gaa-inendamaan gaawinsh gegoo inaabadasinooon miigo geyaabi ezhi-wawaanendamaan gegoo ge-ikidowaan - That is what I used to think but it is not useful I am still confused about different ways of saying things.” That was the response Mezinaanakwad gave when he was talking about how different English and Ojibwe education systems are. I do not imply I am an expert, just expressing my voice in a medium not common to FLS. It is a hopeless feeling knowing there is a disconnect between what is being shared in the language and the proficiency of the recipient. It is even more appalling when the population of FLS dwindles daily as we lose our elders to time and globalization. The loss is more apparent as the value placed in a regional dialect succumbs to mainstream education and the mindset of only one voice.

The units of meaning gleaned from the FLS exude an ideology vibrant with familial and community relationships that are deeply tied to the local environment. “Bizhikiins indizhinikaaz. Jaachaabaaning indoonjibaa indaa. Ingikino’amaage Ojibwemowin omaa Niigaani. Ingikino’amawaag abinoojiinyag ji-nitaa-ojiwemowaad - My name is Bizhikiins. I live and come from Jaachaabaaning. I teach here at Niigaanii. I teach children how to speak Ojibwe.” She has lived at the same place all her life, so did

her sister, they are neighbors. To elicit this regional view, interviews were conducted to gather data that could be used to inform an Ojibwe paradigm. Seven questions were asked uniquely in the language and responses were given in Ojibwe and sometimes the interviewee would break into English and respectfully return to Ojibwe in smooth transition. I do this too when speaking to people who I feel do not have a thorough grasp of the language. It is an aspect of what one of my interviewees called “the colonized mind” (Mezinaanakwad, 2018). Colonization was discussed in a previous chapter.

Presentation of Results

Hycner (1985) made a series of procedures which can be utilized in the phenomenological analysis of interview data. They spell out specific steps in carrying out an analysis. These steps include:

Transcription – see appendix A and appendix B

The interviews were conducted all in Ojibwe, including the initial dialogue to make the interviewee comfortable. Traditional gifts of bagijiganan (gift bundle) were given to each participant. Seven questions were asked and digitally recorded using a H4next Handy recorder from the ZOOM corporation and an AKG Harmon microphone. Interviews were placed in an SD card and then transferred to a laptop and erased from the SD card. The recordings were saved in iTunes and stored in several different formats for fear of loss or file malfunction. iTunes was used to listen to the recordings while doing the transcriptions. The transcriptions took many hours to complete over a long period of time. The example in Hycner’s guidelines show a transcription of two columns from English to English. In these interviews the transcriptions are in three columns: The first

column is the Ojibwe transcription, the second column is the English transcription, then the third column is left to delineate units of general meaning. Included in the transcriptions are the literal statements and as much as possible noting significant non-verbal and para-linguistic communications (p. 280).

Bracketing and the Phenomenological Reduction

According to Hycner, bracketing is an essential step in following the phenomenological reduction necessary to elicit the units of general meaning. He goes on to say that “it means suspending (bracketing) as much as possible the researcher’s meanings and interpretations and entering the world of the unique individual who was interviewed” (p.281). While I made effort to be objective and to use the words of the participant, pairing what Hycner describes as “being true to the phenomena,” it was difficult to remain in this position because of a common thread developed from generation to generation. It is customary in Ojibwe tradition to respect the teachings of others, I tried to hold back my own prior knowledge to a minimum. Hycner acknowledges that “no method can be arbitrarily imposed on phenomena since that would do a great injustice to the integrity of that phenomena.” It was more challenging to transcribe from Ojibwe to Ojibwe than to transcribe from Ojibwe to English because the language is so diverse from community to community, region to region, individual to individual, even amongst siblings the language varies. I use myself as an example because of the level of *Gete-Ojibwemowin* (Old-Ojibwe language), linguistics use the term archaic, I learned from my grandmother.

Listening to the Interview for a Sense of the Whole

I have the sincere privilege of understanding, close to one hundred percent, the language of the elders interviewed. I believe I have an amazing command of the different dialects because I have been, and still am involved in teaching Ojibwe to students from several communities. I also have taught language in tribal colleges. I developed a sense of the whole during the interview and in listening during the Ojibwe transcription process outlined in step 1. I feel close to the elders. I have known them for some time now, and have worked closely with them in other language acquisition settings. Familiarity among Ojibwe is critical to elicit free flow dialogue, I felt this was established over a long period of time and came alive in the interview process. Ojibwe elders will not engage in meaningful conversation unless you have proven - through multiple experiences - you are trustworthy, a reputable person and will use the data in a “good way”.

Delineating Units of General Meaning

Hycner defines a unit of general meaning as “those words, phrases, non-verbal or para-linguistic communications which express a unique and coherent meaning (irrespective of the research question) clearly differentiated from that which precedes or follows. All general meanings are included, even redundant ones” (p.282). Units of general meaning were placed in the third column of the transcriptions made during step 1 and as shown in the appendices. The following units of general meaning emerged from the interviews:

Ways of knowing in Ojibwe: *gikendaasowin*

- *Mii dash i...giishpiin... giishpiin gegoo naanaagadawendamaan a ...mii go iwe aabajitoowaan iwe.. iwe gidin... iwe gagii-miinigoowiziyang iwe ji-inweyang. Mii go iwe aabajitoowaan iwe - Then that when...if...if I think of something...that is what I use...that our...that which was given to use to voice ourselves. That is what I use (M).*
- *Gaa'n niin ingikendanziin indinaag...ni-baapi'igoog ingi...gaa'n niin ingikendanziin...gaa'n niin ingikendanziin niin iwe ... iwe Midewin indigoo, gaawiin ... gaawiin niin... ni-nisidotaanan ni miigo ekidoweg ... gaawiinsh giinawaa... gaawiinsh giinawaa enendameg ... pakaan ge niin indinitam indinaag - I tell them I don't know...they laugh at me...I do not know...I do not know those ones me...that one Midewin they tell me... no...not me...I understand what you are saying...but not all of you...but not how you think about it...I tell them I hear it differently (M).*
- *Gaa'n niin...gaa'n naasaab indayendanziin gegoo. The way they understood is was ... was uh... I didn't understand, I didn't understand it the same way because I knew mine from the... from the language uh... Anishinaabemowin. There's a lot of things that we say in our language that you can't say in English. I always tell my students, what does a ... what does a ... "amanjiidog" mean? (M).*
- *Niibowa go gego ingii-pi...waabandaamin gaa-inaadiziwad mewinzha. Noongom dash gaawiin awiya gegoo ogikendanziin...ogikendanziinaawaa - There are many*

things that were...I saw how the ways of being from a long time ago. But today not one knows that...not all know that (N).

- *Gii-zhaaganaashiimowag ko gaye Nimaamaa miinawaa... mii dash wenji-kikendamaan Ojibwemowaan. Miidog i professional, nita-Ojibwemowaan* - My mother and them used to speak English too..that is why I know how to speak Ojibwe. That is must be what Professional is, for me to have the ability so speak Ojibwe (B).

Place of origin

- The knowledge of knowing your place of origin is integral. *Oo, mii idi wenjiyaan Ningisoonsiminikaaning ezhinikaadeg* – Oh, I come from Nigigoonsiminikaaning, that is what it is called (M).
- *Bizhikiins indizhinikaaz. Jaachaabaaning indoonjibaa indaa. Ingikino'amaage Ojibwemowin omaa Niigaani. Ingikino'amawaag abinoojiinyag ji-nita-ojiwemowaad* - My name is Bizhikiins. I live and come from Jaachaabaaning. I teach here at Niigaanii. I teach children here at Niigaanii.
- *Ningaabii'anook niin indaaw. Gaye idi Jaachaabaaning indoonjibaa miinawaa go indaa. Mii gaye niin omaa wiidookaazowaan gii-kino'amaawindwaa abinoojiinyag, Niminwendaa yo'o izhichigeyaan* - I am Ningaabii'anook. I also live and come from Jaachaabaaning. I also help here to teach children. I like doing this. I like to hear children speaking in Ojibwe.

- Living in the same region for generations adds to the development of a sense of place and connection vital in Ojibwe tradition. *Mii zhigo imaa ayaayaan niimidana taso biboon* – I’ve been here for almost 40 winters (M).

The importance of place names: Archaic versus contemporary

- *Aaa... miich yi’i aabiding gaa-inaajimotawipan a ... mewinzha mii iwe gaa-izhinikadeg a ... mii iwe gaa-izhinikaadeg Manoomin jibwaa izhinikaadeg Manoomin mii iwe gaa-izhinikaadamowaad Nigigoonsiminan* - Ahh... then once she told me ... a long time ago it used to be called... that is what Manoomin used to be called it used to be called Nigigoonsiminan (M).
- *Miich iwe Jiishiminekanaang gaa-izhinikaadeg mii iwe, geyaabi go ... geyaabi go imaa ayaamagadodog mii iwe* - Then that is what they call Jiishiminekanaang that is the one, and still... and it is probably still there (M).
- *Miich gii-gwejimagiban nimaamaa, “Aanda naa gaa-ondinaawaad miiwag ingi kichi-asiniig?” Miich gaa-izhi-nakwetawid, “Bimaa’agonjinoog kosh go dinawaa giishpiin kikendang awiyag e-izhichiged!” Mii etago gaa-ikidod. Gaawiin dash ingii-kagwejimaasii wegonen iwe. Bimaa’agonjin kosha go dinawa giishpiin kikendang awiyag ge-izhichiged* - Then when I asked my mother, “Where did they get them big rocks from anyway?” Then she responded, “Those ones are able to float if someone know who that is done!” That is all she said. But I didn’t ask her what that is. That one floats if someone knows how to do that (M).

Belonging: dibendaagoziwin

- Clan membership – *Bizhiw ge-indoodem* – My clan is Lynx (M).

- Family – children, grandchildren, children in general. *Noongom idash mii omaa kina ayaawaad niijaanisag miinawaa ge noozhisag miinawaa indaanikoobijiganag* – Today all my children are here also my grandchildren and great-grandchildren (M).
- *Amanj iw, mewinzha ko gaawiin awiya idi gaataa...endaayaang. Metago niinetawind imaa eyaa mii gaatayaang sago. Gaawiin awiya wiikaa imaa giipi-izhaasii gaye jibi-moowatshiwed miinawaa jibi- ...* - I don't know why it is, long time ago no one lived...where we live. We are there lived by ourselves. No one ever came there even to come for a visit and, also to...(N).
- *Mii ko naa miigo apane gaa-izhi-wijiindiyaang, pane go beshiw ingii-taamin* - We were always with one another, we always lived close to one another (B).
- Kinship – *Miichigo ezhi-kichiwikaaazowaaan onzaam omaa onzaamiinowag Anishinaabeg* – It is here where I stayed because there are many Anishinaabeg here (M).
- Lifestyle changes – *Mii omaa gaapi-izhi-dagoshinaan aakoziwigamigong ingiipi-onji-ayaa gii-minikweshkiyaambaan mewinzha* – I arrived here after I was at the hospital when I used to drink all the time a long time ago (M).

Learning through Listening: *nibwaakaawin*

- *Mii dash idi gaa-ani-onji-kikendamaan kina gegoo* – then that's where I began to learn everything (M).
- *Ohh a ha...mii geniin gaapi'igooyaan a gii-agaashiinyaan a ... mii gaapi'izhid gaapi'izhipan a ... a nimaamaayiban, "Naanaagadawendaan gakina gegoo*

ezhichigeyan miinawaa ge...miinawa ge giishpiin gegoo inakamigak mii ge'i ge-naanagadawendaman - Oh okay...that's what I was told too when I was small...that is what my mother used to tell me, "Think through everything and ... and if there is something happening that is what you need to think about too (M).

- *Gaawiin wiin ingii-izhi'igoosiimin namadabig imaa ji-bizindameg miigo gaa-izhi-bizindadamaang iidog gegaa mii wenji-kendamaan Ojibwe moyaana miinawaa kina gaapi-izhichigewaad. Gaawiin wiikaa ingii-namadibi'igoosiimin ji-mii owe ge-ikidoyin...miigo gaa-izhi* - We were not expected to sit down and listen, we more than likely just listened that is why I know how to speak Ojibwe and how we use to do things. We were never sat down to be told this is what you had to say...we just...(B).
- *Gii-kanawaabiyaang gegoo gii-izhichigewaad, gaawiinsh wiinigo ingii-pagidiigoosiimin ji-nishigiiwandiziyaang gegoo gii-izhichigewaad* - While we watched when they were doing something, however we were not allowed to "go crazy" when they were doing something(N).
- *Ingii-michi-noondam niin ingii-michi-bizindam iidog* - I simply just heard I was just listening maybe (N).
- *Mm hmm miigo geniin* – Mm hmm that is the same for me (B). Interjecting to the above statement.

Language loss: *gidinwewininaan*

- *Hmm aaniin iwe ge-ikidowaambaan. Aabiding indaanagii-kojitoon imaa iwe immersion. Mii dash iw gaa-ikidowaad ingikino'amaaganag, "Waa hay giiz ...*

don't understand anything you're making me feel dumb, you make me feel stupid!" – hmmm how should I say that. I tried to use immersion once there that immersion. Then this is what my students said, “Oh no geez ... don't understand anything you're making me feel dumb, you make me feel stupid!” (M).

- *Miichi'i ezhiboonimigooyaan, ezhi-aanishimigooyaan iwe abaaajitoowaambaan. Zhigo miinawaa iwe zhaaganaashiimowin apane apanimoyaan miinawaa* - I was made to stop as a result, from their words, I was discouraged to use it. Then I started to depend on English again (M).
- *Mii iwe gaa-inendamaan inga-wiiji'igon ... inga-wiiji'igon ji-...ji-... inga-wiiji'igon ji- a .. aanikanoodamaan iwe ... iwe... iwe gidinwewininaan* - I thought it would be beneficial to me ... to help me... to...to support me... to translate what we sound like (M).
- *Miiko gaa-inendamaan gaawiinsh gegoo inaabadasinoon miigo geyaabi ezhi-wawaanendamaan gegoo ge-ikidowaan* – That is what I used to think but it is not useful I am still confused about the different ways of saying things (M).
- *Mii iwe .. mii iwe gii-... gii-inendang awiya nawaj onishin ... nawaj onishin zhaaganaashiimowin gii-inen...gii-ani-enendang a... Anishinaabe. Miinawaa ge ... miinawaa ge ... mii iwe ... mii iwe beminizha'ang mii iwe zhaaganaashiimowin degoj idash ... degojigo naa Anishinaabemowin maage Ojibwemowin* - That is the one...that is the one that...when someone thinks that English is better, begins to think, that one Anishinaabe. And, also...and

also...that is the one...that is the one someone favors English...over
Anishinaabemowin or Ojibwemowin (M).

- *Gaa'n gegoo odani-inaabadendanziinaawaan mii iwe. Mii dash igo iwe ... mii iwe ... a... colonized thinking. Mii iwe... mii iwe... mii niin enendamaan iwe izhi'ayaad awiya onaanaagadawendamowin, mii iwe gaawiin... gaawiin geyaabi ... gaawiin geyaabi gegoo odinaabadendanziinaawaan mii iwe*
Anishinaabemowin... - One does not place that much value on that. That is the one.. that is the one colonized thinking. That is the one I think occupies one's mind, one does not place that much value in Anishinaabemowin (M).
- *Booshkego ingii-paabi'igonaanig ko aanind gaapi-azhe-giwwewaad ingoji giwi-kina'amawindwaa, ingii-paabi'igoonaanig ko Ojibwemoyaang, ikwewag - The ones who went out to school use to laugh at us, they used to laugh at us when we spoke Ojibwe (N).*
- *Gaanagonaa miizhigwa ani-agikikaayaan iidog miinawaa aakoziyaan naa gaawiin igo apane aanigodinong ko wenda-nimino'ayaa. Miishigo boochigo ezhi-gagwe-wiikwajitooyaan jibi'izhaayaan jibi-gikino'amaageyaan. Nizhawenimaagi abinoojiinyag miinawaa go gagiibaadiziwaad - I am starting to get older maybe and when I am sick but not all the time I am well most of the time. I just try to come anyway to come and teach. I love children even though they are well behaved sometimes (N).*
- *Gaawiin wiikaa awiya noo...niin wiin igo izhaayaan he'uing niimi'idung. Gaawiin wiikaa awiya noondawaasii ji-Ojibwemod ogo gakina Anishinaabeg. Miish igo*

imaa wenji-wiidookaazowaan. Maanoo ji-maajiishkaag Anishinaabewitwaawin miinawaa Ojibwemowin - I never hear anyone...me anyway, when I go to the pow wow. I never hear anyone speak Ojibwe all these Anishinaabe. But I go help anyway. For the Anishinaabe way of life to flow and Ojibwemowin (N).

- *Gaawinsh onisidotawaasiwaawaan ini-ogitizoomiwaan gaawiin onisidotanziinaaawaa ekidonind ni. See gewiinawaa daa...daa-gagwe-nitaa-Ojibwemowag* - But the parents do not understand what their children are saying. See, they should also...they should strive to learn to speak Ojibwe.

Ways of being in Ojibwe: *inaadiziwin*

- *Gego bizindawaaken awiya gegoo ikidod. Mii iwe gaa-nitaa-ikidod nimaamaayiban. Giishpiin awiya...giishpiin awiya awi-naandomad gegoo ... giishpiin zhooniyaan andawenimaad ... bakaan awiya...bakaan awiya awi...awi andone' ikido* - Do not listen to anyone when they say something. That is what my deceased mother used to say. If someone...if you go to ask someone for teachings/healings... if they ask for money...find someone different...go find someone different...she said go look for someone else (M).
- *Gaawiin ji-izhichiged awiya. Gaa'n daa-izhichigesii awiya, ikidooban ako. Mii wiidog imaa ...miidog imaa...miidog imaa ani-anokiimagasinook gegoo ... giishpiin awiya ... awiya andawenimaad ini zhooniyaan ... mii imaa ezhi-ishkwaa-anokiimagak kina gegoo.* - One is not supposed to do that. My mother use to say, "They are not supposed to do that." That is when..when...that is when

something begins to not work...if someone...if someone requires money... that is when everything stops working (M).

- *Mii go niin gaa-igooyaan onji'idim imaa gaa-onji-kikendamaan gegoo ji-izhchigesiwaan. Onji'idim awiya wiijdoodeman awiya ji-wiidigemaad.* - That is what I was told we are not supposed to do that is how I knew what not to do. We are not supposed to be partners with members of the same clan (M).
- *Onji'idim ji-nando-mazitang Anishinaabe. Onji'idim ji-nando-madendang Anishinaabe. Onji'idim ge ji-....mii gii-onendamaan waa-ikidoyaambaan* - We are not supposed to listen for words that will upset us. We are not supposed to feel others can't do anything. We are not supposed to also...I forgot what I was going to say (M).
- *Miisa etago iwe wiindamawaagwaa gegoo mewinzha ko gaapi-izhichigewaad Anishinaabeg miinawaa gaapi-inaadiziwaad, weweni giipi-bimaadiziwaad. Mii gaa-inagwaa ako ni-niijaanisag miinawaa awiya sago bi-moowadishiwed gaye. Gaawiin wiikaa ongoji-niin nimbabaa-moowadishiwesii* - I usually just tell them the ways of being, and the ways of life of Anishinaabe. That is what I used to tell my children even the times when someone would come for a visit. I never go anywhere to visit (N).
- *Anagonaa nimirjimendaan gaapi-izhi-gikino'amaagooyaan geniin gii-abinoojiinyiwiyaan. Gaapi-izhi-waabangeyaan iw inaadiziwin miinawaa gikendaasowin. Ningete-anishinaabeg ingii-pizindawaag. Kina gegoo gaa-ikidowaad miinawaa gaa-inaadiziwaad ingii-waabamaag geyaabi dash*

nimjimandaan yi'i, niminjimendaan iidog wenji-gikendamaan. Aangodinong ko nimikawiz - I remember often how I was taught when I was a child. They ways of being and the ways of knowing that I saw them do. I listened to my elders. I still remember it, what they said and how they practiced their ways of being, I must remember that is why I know (N).

- *Miinawaa iidog ge-inaadiziwaad abinoojiinyag ani-giiwewaad ingi abinoojiinyag odi'ikidowag omaa gaa-gikendamowaad dinawa* - Maybe also the ways of being for children when they take what they learned home (B).
- *Mmmm...mii ganabaj wenji-izhiwebiziwaad gikendanzigwaa Anishinaabewetwaawin miinawaa inaadiziwin. Anooj inaadiziwag noongom Anishinaabeg. Oshki-anishinaabeg, anooj izhi-chigewag* - Yes...that is probably why they behave so because they do not know Anishinaabe ways of life and ways of being. Anishinaabe are not living the right ways these days (B).

Relationships: *inawendiwin*

- Individual, extended family, community, members outside of community and family.
- Names – *Nigigoonsiminikaaning idi nimaamaawiban gaa-onjiid miinawaa Miskwaadesi gii-ishinikaazo, Niigaanwewidamook idash gii-izhi-Anishinabewinikaazo* – Nigigoonsiminikaaning is where my mother was from. Her name was *Miskwaadesi*. Her Anishinaabe name was *Niigaanwewidamook* (M).

- *Miinawaa apane bi-gawejimigooyaan ji-wiindaawasowaan aaniind dash igo ingii-wiinaag ingi abinoojiinyag* - I get asked all the time to give out names to children too. I gave some children names.
- *Enya' wewiib igo, aaniind ako jibwaa niwogonagak ingii'ig ko niiwenh'e, nimishoomis jibwaa niwogonagak go ji-...mii imaa dibaajimod, wiindamawind kina awiya awesiinyang miinawaa manidoog, ondaadizid mii dash gaawiin oga-migooshkaadenimaasiwaawaan ogikenimaawaan ingii-igonaan. Mii wiin gwiin aa ... gaan'shwiin wiin memwech ingii-namadibi'igoosiimin mii bizaan go gaa-izhi-wiindamawinangid, niin wiin igo ingii-wiindamaag ge-apiitendaagwak iw ji-anishinaabewinikaazod abinoojiinh* - Yes, right away, I was told by my namesake some within four days, my grandfather used to within four days to...that is when he told, all the animals are told, also the spirits a child is born and that they will not be bothered by it, they know who it is he told us. But we were not required to sit down he simply just told us, at least he told me the value of a child's Anishinaabe name (N).
- *Mii'igaye gaawiin inzaagitoosiin yi'i nimirwendaziin izhichigewaad ingiw gekino'amaagewaad mii ge-izhinikaazod. Indaana wiindamawaag idash* - I do not like that either when they do that when the teacher says this is what you shall be called. I try to tell them though (B).
- Spirit world – voicing the names of deceased relatives – *Noosiban mii idi gewiin gaa-onjiigwen. Paul Jourdain gii-izhinikaazo, gii-izhinikaazowidog* – My

deceased father that's where he came from too. His name was Paul Jourdain, that is what he must have been called (M). Things happen for a reason – (M).

- Animals – knowledge of body parts: *Niimaamaawiban a...mii iw...wii-kiizizaanaaban ni, moonz, moonz stomach lining of a moose, mii gaa-izhinikaadang wiis, wiis ogii-izhinikaadaan* - My deceased mother ... that's it... she was going to cook...moose...moose stomach lining of a moose, she called it wiis, wiis is what she called it (M).
- Animals – to use for food: *Kina gegoo ingii-miijimin waaboozoog, gii-agoodoowag ge miiwag ingiwe, miiwag ingiwe Anishinaabebaniig* - We ate many things Rabbits, they used to snare them, those Anishinaabeg (M).
- Animals – natural life cycle of predator and prey: *Nashke ni-naadagwed awiya gigizheb miigo ezhi-egoojinowaad ingi- ingi-waaboozoog idi ishpiming ji-, ji-debamaasig animosh, animosh maagizhaa ge, maagizhaa ge a ma'iingan mii dash iw... mii etago ingi gookooko'oog gaa-kimoodagwewaad* - When someone is going to get their snares in the morning there are rabbits hanging up high so the dogs wouldn't be able to reach them with their mouth, maybe even a Wolf, the Owls were the only ones who stole from the snares (M).
- *Mii kosha go geniin e-gaganoonagwaa kina indabinoojiinwimag. Bezhigo niin etago ingozis onzaamiinowan dash ini wiijaanisan. Mii dash aana gaganoonagwaa apane, apane minikwewin miinawaa zegaswaawaad, Indaana-wiindamawaag ji-boonitoowad miinawaa gaawiin niinawind wiikaa ingii-izhichigesiiimin* - I also talk to all my children. I only have one son he has many

children. I talk to them all the time, they drink and smoke all the time, I try to tell them to stop we never did that before (B).

Teaching the traditional way: *zhooshkonamaagewin*

- *Gaa'n ge .. gidinsinooninim ji-izhichigeyeg iwe giinawaa go apii.. gegoo wiin... ingagwe a...nisidotameg* - I am not ... telling you to do that, it is up to all of you when...do not...I am not trying to...when you understand (M).
- *Miich a ... miich iwe ge-izhi-minwendaman. Gaa'n niin gegoo –indizhichigewin iwe giinawaago gigii-nisidotaam* - Then...then you will be happy. It is not my doing that you were the ones who understood (M).
- *Mewinzha ko gaapi-izhichigeyaang mii iwidi kino'amaaged. Mii ge iskgamizigewin. Ni-wiindamawaanaan dash gwayak niinawanind gaa-izhichigeyaang. Miinawaa gegoo manoominikeng gaye* - She teaches what we used to do a long time ago. Maple Sap gathering too. We let her know how we used to do things. Even how to make Wild Rice (B).
- *Miinawaa ge-a-indaana-inaa ji-Ojibwemowaad, indaanawiikino'amawaag, aaniind igo aanawi nisidotamoog ingi- niizh. Gaawiin go kina gegoo aanind etago* - I also try to tell them to speak Ojibwe, I want to teach them, but some of them do understand those two. Not everything just some things (B).
- *Miinawaa asemaan odasaawan jibwaa miijiyaang miinawaa wiisiniwag jibwaa biindaakoodoowaad manoomin. Kina gegoo asemaan gaye odaabaji'aawaan gegoo go wii'izhichigewaad. Miishigo kina gaawiin etago miigo ezhi-akwiinowaad kina gegoo izhichigewaad* - They even release tobacco before we

eat and to give some to the Wild Rice. They use tobacco all the time when they want to do anything. They all do it, not just some, they all gather and help one another when they do things (N).

- *Miichigo kina gegoo eni-izhichigeyaan iwe wiinawaago ji-ani-kikendamowaad iwe, ji-ani-nisidawendamowaad iwe mii etago ani-waawiji 'agwaa indani-waawiji 'aag ji-ani-gwayakwendamowaad gegoo* - Then everything that I do in the future that it is up to them to begin to understand that, to begin to feel the effects that I am only help them occasionally I help them as they go along to have the right thoughts about things (M).
- *Mii etago niin...mi etago ezhichigeyaan iw wiinawaa dash odani-nisidotaanawaan iniwe* - All I do is...that is all I do that they are the ones who begin to understand those (M).
- *Niimi 'iding etago giipi-izhaa awiya bekaanizid. Miishigo bizaanigo gaa-izhi-bimaadiziwaad, gii-pizindawaawaad kichi-anishinaaben* - It was during the Dance that anyone different came there. We just lived there, listening to older Anishinaabe (N).
- *Bizindamoog zhigo I mean gaawiin wiin go bizaanamadabisiwag giinoondaagoog idash mii wiidog gewiinawaa ge-izhi-minjimendamowaad yi'i noondaagooyan Ojibwemoyan* - Although they are listening I mean they may not be sitting still they still hear you maybe that is how they will remember too when they hear you speak Ojibwe (B).

- *Maanoogonaa gaawiin a... gaawiin geyaabi awiya ogikendanziin gegoo*
Anishinaabewitwaawin, ini ogitiziimiwaan ongo abinoojiinyag. Mii dash imaa
maazhaage iniw onijjaanisiwaan gegoo gikendaminid maagizhaa gewiinawaa
daa-...odaa-debweyendaanaawaa Anishinaabewaad - It is fine if no...No one
 still knows about Anishinaabe way of life, the parents of these children. And then
 that is where maybe if their child starts to know something maybe they will begin
 to believe they are Anishinaabe (N).

The traditional role of women: *Ikwe gikendaasowin*

- *Mii ge a nimaamaayiban memindage mii awe gaa-gikino 'amawid gegoo* – and
 my mother, more specifically, that is the one who taught me things (M).
- *Nimaamaa eta gii-tibaajimo ko mindimoonwenh bezhig gii-kagiikimaad*
ikwezansan mewinzha. Gii-oshkiniigikwewi gewiin nimaamaa. Mii apii iidog gaa-
ishkwaasegwen yi'i gagiikimindwaa. Gaawiin niinawind wiikaa ingii-
kagiikimigoosiimin - My mother used to tell about this one older woman was
 mentoring a younger woman a long time ago. The time when my mother was a
 young woman. That is the time when that type of mentorship stopped. We never
 had to be talked to that way (N).
- *Mii imaa nangonaa gwayak ji-izhi-ojibwemowaad ingiw gekino 'amaagewaad*
gwayako-giizhwewaad miinawaa anooj gegoo. Dibishkoo go aaniin ikwezansag
ge-izhichigewaapan miinawaa go gwiizwizansag gaawiin aapiji iw ingii-
kendaziimin wiin yi'I mii etago ikwe, ikwezansag ge-inaadiziwaapan - It is the
 way for those ones who teach to speak Ojibwe and to do different things. Like

what girls and boys are supposed to do we do not know that much about that only for woman, the ways of being for young women (N).

- *Onowen kina...bezhig aw ikwezens indayaawaanaan ji-namadabizig ge ni ji-apabaandazig ni- apikweshimonan mii niinawind ko gaa-igooyaang miinawaa ji-baazhijitakokiisig iw wiiwakwaanin maa gaye* - All these ones... we have this one girl not to sit or to sit on top of a pillow that is what they used to tell us and not to step over a hat as an example (B).
- *Indaanawii-kino'amawaag sa go gakina, miziwe ge-indizhaa, miigoo bi-gawejimigoowaan aaniin gwayak ge-izhichigeyaan miinawaa gegoo go awiya ezhiwebizid. Minziwe niin indizhaa. Apane go awiya bi-gawejimid gegoo aaniin ekidong gwayak Ojibwemong* - I want to teach them all, I also go everywhere, when they ask me how to do something or ways of being. I go everywhere. Someone always asks me how to say something in Ojibwe (B).

The traditional role of men: *Inini gikendaasowin*

- *Mii ge a nimaamaayiban memindage mii awe gaa-gikino'amawid gegoo miinawaa ge nizhishenyiban Mijimens gagii-inind miinawaa Aandakamiginang gii-inaa mii awe* – and my mother, more specifically, that is the one who taught me things and my uncle Mijimens that is what he was called and he was also called Aandakamiginang (M).
- *Mii ge awe gaa-izhid a... "Bizindaw apane gimaamaa. Giishpiin bizindawaasiwad," ikido. "Wegonesh bi-odaapinind" ikido a "Wegonesh nibod,"*

ikido - That is also the one who told me ... “Listen to your mother all the time. If you don’t listen to her,” he said.

“What if they come and get her,” he said. “What if she dies,” he said (M).

The traditional role of storytelling: *dibaaJimowin*

- Children: *Miich ezhi-koshkomigooyaan. Ingojigo 6, 7 years old mii apii gaa-izhid mii awe...ingiisegimid idash igo.. mii apii a...mii apane gaa-izhi-gagwe-bizindawag aw nimaamaayiban* - I was startled to hear that. I was around 6, 7 years old that is when I was told that...I was afraid to hear that from him...that’s when...that is when I began to try and listen to my mother all the time (M).
- *Miinago naa meta niin gaapi noondamaan Ojibwemowin apane miidog wenji-nitaa Ojibwemoyaan* - I only heard Ojibwemowin and that’s probably why I speak Ojibwe (B).
- Adults: *Noongom idash, niizhoo-biboon dazhiikamowaad iwe, miigo iwe, miigo apii, mii apii a eni goji’agwaa mii iwe immersion, immersion ji-...nashke geget, geget iniwen a Madanokii-giizhigad, Niizho-giizhigad, Aabitawiseg, Niiyo-giizhigad, a Naano-giizhigad, Giiziibiigisaginige-giizhigad, miinawaa Anami’e-giizhigad miiwan iniwe...miiwan iniwe ezhi-kino’amawagwaa ji-, ji- abaaJitoowaad miiwan iniwe* - Today, after two years of working on it, that is when I try them again ... in immersion... I use Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday those ones...those are the ones I teach to them, to use those ones.

- *Miinawaa dash ge a, a, zhaage onaakoshig, gizhebaawagak, gigizheb, zhebaa, miiwan iniwe eni-apenimowaan ji-ani-kino 'amaawagwaa, ji-ani-kikendamowaad iniwe ini kendaasowin* - And also...maybe evening, when it is morning, morning, this morning, those are the ones I depend on to teach them, for them to know as they gain more knowledge (M).
- *Miich igo enagwaa kikino 'amaaganag naanaagadawendamok kakina gegoo...kakina gegoo omaa ezhichigeyang a...naanaagadawendamok a... naanaagadawendamok a...ezhichigeyang giin dash igo...giin dash igo apii imaa waa-nawadinaman iwe ...bizaan igo izhi-nawadinan* - I just go ahead and tell my students to consider everything ...everything that we do here... consider...consider...what we do, it is up to you to decide what you want to catch, go ahead and catch it (M).
- *Mii aabiding omaa biizhikang ingozis waawii-windamaged gaa-inag wiidog ingii-wanendaan. Oo aandash gegiin wenji-gikendaman indinaa? Anagonaa giin gi-giiwindamaw. Mii gii-wanendamaan gii-wiindamawag gegoo. Aanawi wiidog go nimbizindaago. Mii etago geniin ezhichigeyaan aaniish naa indaa-anwetaagomin maa aanind dinow* - Once my son was telling something I must have told him but I had forgotten. How do you know that? You are the one who told me that. I forgot what I must have told him. I must be listened to sometimes. That is all I do too, because they do not believe what we are saying some of those things

- Manageable chunks: *mii dash yi'i bijiinag ezhi-ayaa, ezhi-waawiindamawagwaa ni gegoo, shke iwe wiisini gii-ikidod awiya* - Then that is about the time I begin to tell them things, like when someone says eat (M).
- *Miish wiin igo geget igo ezhi-debweyendang go gegoo inag. Gegoo go ge-izhichigenipan ini abinooojiinyan. Mii go ezhi-gagwe Anishinaabe gikino 'amaajin. You know little things igo, gaawiin igo ingichi-izhichigesiiimin. Bebangii go owe izhichige* - She really believes when I tell her something. Even what the children should be doing. She even makes attempt to teach Anishinaabe teachings. You know little things, we do not attempt any big things. A little bit at a time (N).

Humility: *dabasenimowin*

- Gaa'n igo weweni ingikendanziin iwe immersion ezhinikaadamowaad – I do not have a firm understanding of that which is known as immersion (M).
- *Aanawi dash inzhaagwenim wii-wiindamawagwaa, gaawiin booch indaa-bizindaagoosiimin mii enendamaan niin* - I get discouraged to tell them, they are not going to listen to me anyway that is what I think (N).
- *Niminjimendaan wiidog go kina gegoo gaapi-ikidowaad nimaa, ni-maamaanaan* - I must remember everything that our mother said (B).
- *My little pea brain mii go ezhibaakinamaan iw ni-wiinindib dibishkoo go giinawaa iw computer baakinameg mii ezhichigeyaan iw ni-wiinindib ezhibaakinamaan. Niminjimendan zhigo gaa-gaapi'izhi-nitaawigiyaan. Aanigodinong gegoo ko niwanedaan wiikaa go nimjimendaan owaa-ike-*

gaagwejimigooyaan gegoo - My little pea brain I just open it up just like how you all open the computer that is what I do to my brain. I remember the way I was raised. Sometimes I forget things I will remember way after what I was being asked (B).

Respect: *manaa'ji'iwewin*

- *Miish ge indinendam ganage naa kina awiya izhinikaadeni mii iwe, mii iwe stomach lining wiis ji-izhinikaadeg iw shke ge waawaashkeshi, shke ge elk, buffalo mii gaa'n...ingikenimaasiig ingikenimaasiig ezhinikaadenigwen mii iwe* - then I wonder if everyone's is called that, that stomach lining, maybe Deer, Elk, Buffalo I don't know what that stomach is called on those ones (M). He is being careful not to over emphasize a lateral categorization of body parts to other animals, in the most modest adulation.

Contextualization of themes

In this section I will contextualize the essence of the interviews to delineate the units of meaning relevant to the research questions. Hycner recommends that once the units of general meaning have been noted, the researcher is ready to address the research questions to them (p.284). The research questions for this dissertation were:

1. What are regional traditionally informed ways of knowing and being?
2. How do these regional traditional ways of knowing and being shape the educational experiences of Ojibwe immersion learners in K-2?
 - A. What do Ojibwe elders and First language speakers (FLS) feel should be included in Ojibwe language immersion programs?

Hycner continues that after the general and unique themes have been noted, it is often helpful to place these themes back within the overall context or horizons from which these themes occurred (p.293). For this process, I will default to one of the most prolific teachers I have been working with for many years Ogimaawigwanebiik – Wazhashk odoodeman. She lived a traditional Ojibwe life from birth to now. This is her story:

I am known as Ogimaawigwanebiik, Ogimaakwewabiik and Babaamaashiyaan. The Muskrat is my Clan. My names are derived from the Robin and the Eagle. I have taught immersion for a long time, I think it has been thirteen years since I retired from that work.

I will continue to talk about the time when I was a child. I never went to what is known as school. I was raised by my grandmother and my grandfather. He was with us for a short time. We were always in the wilderness. We collected everything we ate from there too. Animals, the ones who swim like fish, muskrat, and amik. That is what we ate all the time. I was very young, perhaps around five or six years old. My mind is clear about that. I always went with my grandmother and my grandfather. I would go along to help and watch what they were doing like when they were trapping. I would sit in the middle of the canoe. It is from that spot where I observed from. Sometimes they would set a net, sometimes they would go set rabbit snares in the forest. I would always be close busying myself.

When they were working on animals, grandmother would tell me things like, “Look at this, this is what the deer cherishes the most. Go into the forest and hang it up.” That is what she did all the time. She always placed *asemaa* (tobacco) first when she did

something. Offering to give thanks for taking what we are going to eat. I've observed many things over time. How to do things, and even in the winter. I did the same thing I went with them when they would go snowshoeing. Most of the time it was my grandmother. She would go snaring rabbits. She also cut firewood. She would use a small saw the kind that you would push and pull. I did the same thing, sometimes I would pack the wood on my back, sometimes I would use a wooden sleigh. I cannot recall if I was ever out just playing around, there was always something I could help with. For example, when they took the life of an animal. That is the time my grandmother would carefully tell me things, "Be mindful of the bones, don't just throw them anywhere or in the garbage. Put them back where the animal came from, then from there another one will run!" I really believed her.

Then there was this time when, of course we didn't have anything to keep things cool in. She would immediately set about to make a rack to dry the meat on. That is also the time when she would tell me, "Can you go look for this kind of wood. Maybe it about this long." She would give instructions for everything I had to do. Also for wood, the type of wood to burn to smoke, to cook the meat. She would point at the wood, "That one is *a zaadiisag* (poplar) that is the one we will use. Choose the one that is more decomposed, that is the one that will just smolder," she said. There are many, she told me how things look like in the forest. That is where I received my education while I was out observing them.

There is also *manoominikeng* - wild ricing time. There were always just the three of us. They had to take me along in the canoe during ricing season, they did not leave me

behind. That is also the time when I would observe by listening to them, “Look at how this *manoomin* looks, it is flowering. It is not done growing. Let’s not bother with it this time. We will ruin it. We will come and look at it again later.” That is exactly what they did. Then later, “It is done flowering. It is almost done, maybe tomorrow we will knock it down.” We spent a short time in the canoe, then they made a place to parch the rice. My grandfather would *bawishkam*. Then that is the time they would do ceremony for the rice. Giving thanks for us to make it to the time when the rice was fully grown. “That is someone’s garden,” I was told. That is why it is to be *manaajichigade*, treated with respect. “Do not ever go into the water where the rice is,” I was told. “Go into the forest somewhere. You must treat the rice with care because it is someone’s plant. You will get much more if you treat it with care,” she told me. That is where I received how I know things from Anishinaabemowin – the ones who raised me never spoke English. Sometimes I would see my parents with my younger siblings. They had a different way of life because they left to go to school far away (Ogimaawigwanebiik, 2017).

1. What are regional traditionally informed ways of knowing and being?

All participants in these interviews started with announcing their Ojibwe name(s), followed by their Clan affiliation, and finishing with the name of the place where they are from. I did the same in chapter one. My understanding of spirit names is from several sources. Foremost is the community where I grew up. It was a time when the community was steeped in comprehensive knowledge of ceremony. All the elders were esteemed for their connection to the spirit world where we left without our spirit name(s) to come to this physical realm. As mentioned previously, it is the duty of our parents, grandparents,

or whoever is knowledgeable of these ways in our family to find the one who has the name(s) we are meant to carry while we are on our mother - Aki.

One of the interviewees remembers her grandfather saying that it is necessary to name a newborn within four days of birth. *“Enya’ wewiib igo, aaniind ako jibwaa niwogonagak ingii’ig ko niwenh’e, nimishoomis jibwaa niwogonagak go ji-...mii imaa dibaajimod, wiindamawind kina awiya awesiinyang miinawaa manidoog, ondaadizid mii dash gaawiin oga-migooshkaadenimaasiwaawaan ogikenimaawaan ingii-igonaan. Mii wiin gwiin aa ... gaan’shwiin wiin memwech ingii-namadibi’igoosiimin mii bizaan go gaa-izhi-wiindamawinangid, niin wiin igo ingii-wiindamaag ge-apiitendaagwak iw ji-anishinaabewinikaazod abinoojiinh* - Yes, right away, I was told by my namesake some within four days, my grandfather used to within four days to...that is when he told, all the animals are told, also the spirits a child is born and that they will not be bothered by it, they know who it is he told us. But we were not required to sit down he simply just told us, at least he told me the value of a child’s Anishinaabe name.” I concur as this is the teaching from my community also. I have been privileged to remember the ceremony and be witness to naming in the sacred Midewiwin lodge.

Clan teachings are mentioned in chapter one. I also mentioned briefly the significance of knowing where one is from. *“Miich iwe Jiishiminekanaang gaa-izhinikaadeg mii iwe, geyaabi go ... geyaabi go imaa ayaamagadodog mii iwe* - Then that is what they call Jiishiminekanaang that is the one, and still... and it is probably still there.” Regional knowledge exemplifies the name of the place. There are many places in Canada and the Northern United States with Ojibwe names. By knowing the name, an

FLS can imagine what the place may be like. Some examples in Canada are *Zaaskaajiwana* – where the river makes a continuous sound (Saskatchewan) and *Maanidoobaa-akiing* – where the spirit lives (Manitoba). Some in the US are Gaa-wiskasing ziibi – the winding river (Wisconsin) and Gaa-zagaskwaajimekaag – the place where there are many leeches (Leech Lake). There are many more place names – it is not the purpose of this dissertation to expand on this trajectory.

Along with the significance of names comes the voicing of the ones who have left Aki. When those ones are with us we use their Ojibwe name exclusively. When they have left for their journey there is a suffix at the end of their name – “*ban*.” “Miinawaa ge Gabade*ban* ge miinawaa ge Wiinange*ban*. Gabade*ban* Dedagwaanakwad gii-izhinikaazo awe dash Wiinange*ban* Miziweyaateshkang gii-izhinikaazo mii awe akiwenziyiban - And then there is the deceased Gabade and the deceased Wiinaange. The deceased Gabade was also called Dedegwaanakwad and that deceased old man Wiinage was called Miziweyaateshkang.” Ojibwe is a respectful language and this tradition shows how we do not mention the people who have gone before us as if they were still here. It is vital to acknowledge they are back in the world of spirits again. It is also important to remember the names of your lineage. It is told to us in the lodges that everything we do in this life affects the ones seven generations from now. Like the ones who made decisions seven generations ago, we are affected by them now. Personally, I can mention the names of my relatives up to six generations ago on both sides of the family. This knowledge is necessary when we visit with our elders – whom we have given traditional gifts to visit. It

will be one of the questions they ask and as a result know us immediately without asking any further.

Our asemaa (tobacco) always goes first every time we do something (Ogimaawigwanebiik, 2017). According to our teachings it is asemaa that stands with Anishinaabe when we wish to speak directly to the manidoog – spirits (Benton-Banai – personal communication). Without this gift, no one will listen neither human or spirit. It is called asemaa and I struggle to give it an English name because tobacco does not mean the same in Ojibwe. Tobacco is full of addictive chemicals meant to make people suffer in using it but not asemaa – asemaa is pure and non-addictive or is to be feared. Some has only been cultivated and touched by Anishinaabe hands – that is how much respect we have for that spirit. Asemaa is always present at ceremonies and in our personal effects. I never leave home without *nindaasemaa!* – my tobacco (for lack of a better English translation).

Ojibwe ceremonies should always have the spirit of asemaa. “Miinawaa asemaan odasaawan jibwaa miijiyaang miinawaa wiisiniwag ji-biindaakoodoowaad manoomin. Kina gegoo asemaan gaye odaabaji’aawaan gegoo go wii’izhichigewaad. Miishigo kina gaawiin etago miigo ezhi-akwiinowaad kina gegoo izhichigewaad - They even release tobacco before we eat and to give some to the Wild Rice. They use tobacco all the time when they want to do anything. They all do it, not just some, they all gather and help one another when they do things.” *Niimi’idiwin* – contemporary dances like the “pow wow” are different from the teachings of my grandmother. She taught me that the *niimi’idiwigamig* – the dancing area was a sacred lodge and should only be entered from

waabanong – eastern doorway. Asemaa is placed at the entrance and when that is followed you are entering the lodge. When that protocol is not adhered to, you are merely at a round circle of singers, dancers, and audience. One of my assistant teachers, *Minobimosekwe*, explained it to me like this - her family are ardent pow wow enthusiasts and teachers. She said, “The pow wow contains four circles – our grandfather *dewe’igan* - the drum, *negamowaad* - the men singers and the *zhaabowe* – the women singers, *gaaniimiwaad* - the dancers, and *genawaabiwaad* - the people watching. The circle is a significant symbol in Ojibwe denoting an infinite continuity of life. I was humbled by her wisdom because she is much younger than I. I was told by my grandmother that when someone comes to me, the Creator has sent them because it is time for me to learn what they are teaching or asking. Respect naturally accompanies this mindset and the keepers of wisdom and knowledge are the Ojibwe women.

Benton-Banai writes about this in *The Mishomis Book: The Voice of the Ojibwe* – a primer on Midewiwin teachings, Nenabosh’s grandmother knew that when he left it was time for her to go to the place reserved for the wisdom keeper *gookomisinaan niibaagiizis* – our grandmother the night time sun or moon (p.18). My grandmother knew many of the women teachings and shared them. One of the most powerful of the women teachings is the coming of the moon time *odisigoowizi* – time when grandmother visits the menstrual cycle. A woman can give and take life. In the interviews grandmothers shared teachings as well; for a girl or woman not to *baazhida’ige* - step over things. I teach this to my students at the immersion school. As an *inini* – man, my traditional role is not to give women teachings but there is no one I can ask to teach them. This is another

aspect the women in my interviews were really concerned with – parents not knowing enough about Ojibwe teachings and language to understand their immersion children, increasing the demand placed on our elders to assume that role unnecessarily.

“Booshkegonaa indaanis bezhig omaa ozhishenyan owiidi-ayaawan mii gagwejimaan wegonen noongom gaa-gikendaman? Mii aanawiindamaagod miisa gaawiin onisidotawaasiin. Mii niin bi-gagwejimid - Even my daughter has one grandchild here she is over there, when she asks her what did you learn today? When she tells her grandma, grandma does not understand her. She comes to ask me.”

The traditional roles of women and men differ. Our uncles are the disciplinarians. This is apparent in the interview with Mezinaanakwad. He fondly remembers how his uncle was the one who would talk to him about listening. When he was six or seven years old his uncle told him to pay heed to the teachings of his mother by directly letting him know he could lose her someday. “Mii ge awe gaa-izhid a...Bizindaw apane gimaamaa. Giishpiin bizindawaasiwad, ikido. Wegonesh bi-odaapinind ikido a Wegonesh nibod, ikido. Miich ezhi-koshkomigooyaan. Ingojigo 6, 7 years old mii apii gaa-izhid mii awe...ingiisegimid idash igo.. mii apii a...mii apane gaa-izhi-gagwe-bizindawag aw nimaamaayiban - That is also the one who told me ... “Listen to your mother all the time. If you don’t listen to her,” he said. “What if they come and get her,” he said. “What if she dies,” he said. I was startled to hear that. I was around 6, 7 years old that is when I was told that...I was afraid to hear that from him...that’s when...that is when I began to try and listen to my mother all the time.”

The center of the Ojibwe world are the children. It is the communities' responsibility to ensure all children are educated in the ways of knowing and the ways of being. In the community where I grew up everyone spoke the language. The men would be doing things men do and using language specific to that task – hunting, fishing, making a fire, building things, paddles, canoes, and so on as the moon would dictate the sequence of events. The significance of the moon will be discussed later in this chapter. The women would be doing things women do and using language specific to that task – netting, skinning animals, cutting firewood, cooking, beading, taking care of the children, berry gathering, ricing, just to mention a few. There were times when the men and women would work together and times when the community would do things together – feasts, ceremonies. I learned by observing and sometimes participating. Most of the time I was with my mother when she was doing things. I learned my work ethic from her.

When the women were cleaning animals they would name the internal organs and different parts of the animals. I learned about anatomy from them. I learned from people in other communities when I went with my grandmother to socialize with her relatives and friends. We would go almost every summer to different communities and stay for some time. My grandmother was already in her sixties when I was born. I quickly had to master the level of her Ojibwe so I could translate for her in English. One must be a master speaker of both for proper exchange of information. I learned from the old ones to believe in what they were saying.

The belief of being placed on this side of our mother Aki is apparent in every aspect of Ojibwe *bimaadiziwin* – life. Although I learned many things from my parents,

grandparents, and communities, it was not until I met Bawdwaywidan – Banaise and the Three Fires Lodge community when everything came like a massive tidal wave. So, began my formal education in the ways of the people of the good heart – *Midewiwin*. It is the knowledge and ways of the lodge that keeps me focused and determined to fulfill my life. The teachings have woken up my spirit and gave me purpose. The spirit of the Anishinaabe is always strong no matter what has happened to us. This is apparent in the teachings of Nenabosh and the *Ma'iingan* – wolf, everyone has their path. For further information, I refer the reader to the *The Mishomis Book: The Voice of the Ojibway* by Benton-Banai (2010). Our connection to the spirit world is the energy that has kept the Ojibwe Nation vital and has kept us alive throughout the onslaught of human greed and jealousy.

2. How do these regional traditional ways of knowing and being shape the educational experiences of Ojibwe immersion learners in K-2?

The curriculum and instruction for Misaabekong reflects the regional traditional *gikendaasowin* - ways of knowing and *inaadiziwin* – ways of being. These ways are kept alive in the teachings of the memories of the old ones in the surrounding community. These ways are a collection of shared communal teachings learned and shared by various people “in the know” of *gikendaasowin* – knowledge and *inaadiziwin* – ways of being. I believe the foundation that informs the idea of what a curriculum should be becomes *gookomisinaan nibaa-giizis* – our grandmother the moon. Benton – Banai writes, “Nookomis...was a little happy because the Creator had told her that when she was finished preparing Original Man for all he needed to know for his life on Earth, she

would be sent to live in a special place. She would be sent to live with the Moon and watch over the changes in the Moon and the effects that these changes had on the Earth – things like the tides of the seas, the growth of plants, the actions of animals and more.”

(p.18) The names of the moon change to reflect local and regional knowledge.

The names of the moon in the geographic area where I come from are different than the names of the moon in the area surrounding the Misaabekong community. The moon that is up right now - April 9, 2018 - is called *Aandego-giizis* where I grew up – Lac La Croix, Ontario, Canada. It is the time when the Crows return bringing with them the warm winds from Zhaawanong – the south. It is a time to celebrate with them to mark another benchmark in our lives the time of renewal *Ziigwan* – the spring. In contrast, locally the same moon is called *Iskigamizige-giizis* – the time to evaporate liquids moon (Jourdain, 2014). It is a time for the collection of the life-giving source for many in this region – the giving of the *Ininaatig* – the maple tree is a symbol of the flushing out of the old to bring in the new. For the entire time this moon is out the students are learning different levels of teachings about the entire process. When the work on this dissertation began many moons ago we had grades K-2. The learning is levelled for kindergarten, first grade, and second grade. In the Fall of 2017, we grew to include a third-grade classroom and we are poised to have a fourth-grade this *Dagwaagin* – Fall of 2018. Historically, it is the time when families would come out of the forest and go to the sugar bush. An amazing time for storytelling, socializing with family, and hard work.

The night time sky is vibrant with the constellations seen during different seasons in our part of the Northern hemisphere. The children are so excited to realize that the

moon is a certain shape during different nights! Their response is always with exhilaration to confirm they are part of a system that celebrates the natural world. The first set of stars we started out with this winter is *Ojiig* – the fisher as found in the book by Lee et al (2014) in *Ojibwe Sky star map constellation guidebook: An introduction to Ojibwe Star knowledge*. I started this star unit because one student brought the book to school and was asking to have it read to him and teach him what it said. It is the natural way I incorporate the interest of the children to keep them excited about being in school and learning. It is the way it was for me growing up the way I mentioned. My traditional teachers never had any books or sat me down for long periods of time to lecture me. I just kept playing, seemingly oblivious to what the adults were talking about but I remember. “Anagonaa niminjimendaan gaapi-izhi-gikino’amaagooyaan geniin gii-abinoojiinyiwiyaan. Gaapi-izhi-waabangeyaan iw inaadiziwin miinawaa gikendaasowin. Ningete-anishinaabeg ingii-pizindawaag. Kina gegoo gaa-ikidowaad miinawaa gaa-inaadiziwaad ingii-waabamaag geyaabi dash nimjimandaan yi’i, niminjimendaan iidog wenji-gikendamaan. Aangodinong ko nimikawiz – I remember often how I was taught when I was a child. They ways of being and the ways of knowing that I saw them do. I listened to my elders. I still remember it, what they said and how they practiced their ways of being, I must remember that is why I know.”

Once you can find *Ojiig* you can find *Maang* – The keeper of the starworld. There is a beautiful story about *Maang* in Lee et al. After *Maang* is *Gaagebibooniked* – The wintermaker. Then it is the *madoodoswan* – The sweat lodge (Lee et al.). I never learned the teachings about the stars until now. My father’s traditional knowledge was taken

away from him when he was a young child. A result of the residential school system that devastated our *gikendaasowin* and *indaadiziwin* in Canada, United States and worldwide. I was learning at the same time the children were.

The inclusion of family relationships is strong in Ojibwe traditional lifestyle. At the beginning of my dissertation, a friend of cohort I was in, had invited some of our cohort to the pow wow at FDL. I was sitting with one of my uncles, singing with him, when I noticed them they looked kind of lost. I went to talk with them and took around to visit the people that I knew. My friend finally showed up an hour later. In class the very next day, they were commented on their observations of the pow wow. One thing I took for granted was inclusion, everyone was participating, from the babies to the old ones and everyone in between. No one was left out of the ceremony, including our cohort friends.

The close relationships of family are incorporated into the name; father – noos, indede, nibaabaa; mother – indoodoo, nimaamaa, ingiinaan; my father's brother if I am male – nimishoomenh; my father's sister if I am male – ninoshenh; Then it just gets real complicated from there. For more information about relationship names, I would source the internet, there are authors who are more authoritative than I am on relationship terminology. The elders I interviewed were very passionate about how spirit names were received. "Mii'i gaye gaawiin inzaagitoosiim yi'i ni-minwendaziin izhichigewaad ingiw gekino'amaagewaad mii ge-izhinikaazod. Indaana wiindamawaag idash – I do not like that either when they do that when the teacher says this is what you shall be called. I try to tell them though." Relationship names and spirit names are different. I have mentioned about my spirit names and how I received them. The interviewees reaffirmed the

teachings I remember. One interviewee went on to say she was told by her grandfather a child is to have a spirit name four days after the child is born.

Some of the children that come to Misaabekong have Ojibwe spirit names, we use them to address them. The spirits are happy to hear everyone call them by their names. Some of the children ask to be given names as we begin to form relationships with them and their families. I had the special privilege of finding spirits names for three people from our school. I have also been asked by a child to be given a name, I had to let her know that is what the duty of parents, grandparents, aunties, or guardians and not the responsibility of children. Maybe it is time for me to learn that even more, I didn't want to disappoint her. But I also remember the teachings of the elders, we are not to pick a name out of a hat or find one somewhere and give that to the children or anyone. The names come from the spirit!

The curriculum for total Ojibwe immersion was supplied to us but it was not in Ojibwe, it was in the dominant language. Most everything I do is create it as I go along. I was a kindergarten teacher for three and half years I am still not finished making the entire K curriculum. I did leave what I had for our new kindergarten teacher, I know she still makes her own as well. Everyone at Misaabekong is helping to create curriculum. It's all hands-on deck for us. We have teaching assistants who help with trying to keep up with the reading levels. We have artists making books, videos, our children's voices are in the videos, parents have made videos for us. We take picture of the Wonders series of books and write them in Ojibwe. not simply a translation, but a complete story that fits

the pictures. It is a daunting task with so many people doing many things. I help with the language as much as I can but that is wearing thin. So, I teach adults.

I have been teaching adults for fifteen years now. This is the first year we hired one of our brightest second language Ojibwe students to be our kindergarten teacher. It is what we have had to do to create learners and speakers of Ojibwe proficient enough. I am very much involved in leaving a language I spoke as a child with as many as I am able. I was asked by an elder once what I was going to say to the Creator when he asked me what I left on the Aki. I realized I did not have an answer for her, until I released some tobacco asking for where I could go to help with the language. The Creator made it possible for me to make it to Wisconsin and for that I am always thankful. We talk about spirits in our class, we do not leave them out of the dialogue. We speak freely of the spirit.

The language is a spirit language. In the world of the Ojibwe we have different words for different things – an example is a *mitig* – a tree, it is a plant, loved by the spirits and nourished by our grandmother the moon. We talk about the moon like it is alive – and for us it is, there is no question? It is only after the tree gives its’ life that we address it as a *mishi(sl.)* an inanimate object – a piece of wood for the fire or *misan (pl.)* for inanimate objects - firewood. Spiritually is the last thing that we have that will not be taken away – many people copy what we know as *gikendaasowin* and *inaadiziwin* and there are many born again Ojibwe who do ceremonies without speaking the language. Ojibwe is the language of the Creator. In the words of the elder Mezinaanakwad (2018), “Giishpiin awiya nandawenimaad ini zhooniyaan, mii imaa ezhi-ishkwaa-anokiimagak

kina gegoo. Miiwan iniwe haa'aa gaagii-ikidowaapan ako onji'idim! - if someone is expecting to be paid with money that is when everything stops working. Those are the ones that we are not supposed to do.”

According to him the role of the traditional teacher is different – it is a humble profession. He teaches adults at a tribal college. He said in the interview his students would say he taught them. “Miichigo kina gegoo eni-izhichigeyaan iwe wiinawaago ji-ani-kikendamowaad iwe, ji-ani-nisidawendamowaad iwe mii etago ani-waawiiji'agwaa indani-waawiiji'aag ji-ani-gwayakwendamowaad gegoo - Then everything that I do in the future that it is up to them to begin to understand that, to begin to feel the effects that I am only help them occasionally I help them as they go along to have the right thoughts about things.” He was displeased at the comments because he feels he just made it possible for them to be able to grasp his teachings – it is a respectful position. He accomplished this by teaching Ojibwe in manageable chunks. The two ladies I interviewed spoke about doing things a little bit a time not all at once. It is like a story that we hear over and over as we grow and develop we hear the teachings meant for us to learn at that age. For Ojibwe, learning is a lifetime process, it is told to us in our lodges that it takes four lifetimes to learn the teachings of the Creator. Life for the Ojibwe is in cycles. The *Giizis* – the sun, Aki and the moon are in a symbiotic relationship everything in community.

A. What do Ojibwe elders and First language speakers (FLS) feel should be included in Ojibwe language immersion programs?

A sense of community in my experience with Ojibwe *gikendaasowin* and *inaadiziwin* is the foremost ethic. By community I include all the natural world – a system that I am a small part. An individual must live by some basic principles that are taught to us in the lodges – as mentioned in chapter one. I use this teaching model as a guide in my classroom. The children from first to third grade are familiar with this because they were all my students in kindergarten at one time. I hold on to the hands of the children and form a circle with an opening in the *Waabanong ishkwaandem* – Eastern doorway. When we sit in lodge formation all the children and adults know it is a time for teachings. When the teaching is finished, we go in clockwise formation everyone hugging as we go out the doorway disassembling our human lodge. Most of the parents know about the lodge teachings as well.

This semester I have an amazing second language speaker doing her placement at our school. She will be graduating this Spring 2018 with a teaching degree and license. We are extremely lucky to have her college recognize our school as a powerful place to come and do your placement. I am happy with St. Scholastica. St. Thomas refuses to acknowledge that an Ojibwe immersion school is exemplar of a quality education for our adult Native American students – English is a privilege for some and they let us know it. I hope someday most of them will come to and realize that education has changed. In the words of Sir Ken Robinson (2014), “It is not about cloning a system there are many great systems; Education is about customizing to your circumstances, personalizing education

to people you are actually teaching. It's about a system in which people develop their own solutions but with external support based on a personalized curriculum.” – *retrieved December 30, 2014 Ted Talks.*

The narratives to children should reflect what Mezinaanakwad – (interviewee) called *Onji'idim* – the things we're not supposed to do, I want to call them etiquette not because it is more correct but it is more positive. “Miiwan iniwe ha'aa onji'idim gaagii-...ikidowaapan ako, onji'idim - Those are the ones that we are not supposed to do that were...they used to say that, we are not supposed to do.” My grandmother was always a positive person. Everyone is held accountable for their words in private or in public. I learned this about fifteen years ago when an elder politely scolded me in his office about what I was saying in the language. He asked me to come to his office to talk. He asked what a certain word that was written in the language meant. I did not know because I was quoted by a second language learner and editor of first language speakers' language. He showed me how to talk to someone in a loving way without getting upset a sense of love and mutual respect. I always tell this story to others.

Learning by observation and listening is intrinsic to Ojibwe model of education. “Gii-kanawaabiyaang gegoo gii-izhichigewaad, gaawinsh wiinigo ingii-pagidiigoosiimin ji-nishigiwandiziyaang gegoo gii-izhichigewaad - While we watched when they were doing something, however we were not allowed to go crazy when they were doing something.” I prefer to model what I am teaching usually with a story, followed by questions, then the actual game is played. As a baby, I received four spheres from my *we'enh* - name giver, I did not know about them until I was in my twenties when

grandma said I should have them now. I recognized what they were because I had watched the elders play in my community but I could not remember just little bits. I did not know how I was going to learn how to play the game because the elders are gone now, let alone teach others. Surprisingly, when I moved to Wisconsin I heard a local elder teach the story of the moccasin game at a tribal college. As I got to know the people and community, I approached him how I approach elders all the time. I told him about my names, my grandmother, and the spheres. I asked him if I could learn the story and teach it to others. He accepted my *asemaa* and *bagijiganan* and I asked him to share it with me again. I learned the story from him.

Place names are what the elders feel give us a connection to where we come from and who we are. “Aaa... miich yi’i aabiding gaa-inaajimotawipan a ... mewinzha mii iwe gaa-izhinikadeg a ... mii iwe gaa-izhinikaadeg Manoomin jibwaa izhinikaadeg Manoomin mii iwe gaa-izhinikaadamowaad Nigigoonsiminan – Ahh... then once she told me ... a long time ago it used to be called... that is what Manoomin used to be called it used to be called Nigigoonsiminan.” It was the premiere choice to name our school after a local story – Misaabekong was the evident truth. As mentioned in the first chapter it is knowledge kept in this region about giants who lived in this area a long time ago. Names like Jaachaabaaning, Nigigoosiminkaaning, Kijiwanong, and Pakweyaang are names I learned from different elders from Ojibwe territory. Fond Du Lac has Ojibwe place names for their different communities or family groupings. I have been asked by local people what the names mean. It is respectful not to come to anyone’s place and start giving names to lakes and rivers. I listened to our Midewiwin elders in my community

who taught me that only fourth degree Midewewin are given the right to do that. The way I teach is from that way of life, from the people of the good heart. I do not directly teach them any teachings. However, I did ask my teacher if I could when I was student teaching in Wisconsin. He was most agreeable. I use the Mishomis Book (Benton- Banai, 2010) exclusively for teaching outside of the lodge and I use only the language.

Listening to the language was a piece that promoted the elders to suggest the children be immersed in it all the time. “Ingii-michi-noondam niin ingii-michi-bizindam iidog - I simply just heard I was just listening maybe.” Asking several people brings a lot of interpretations about what is the most practical and useful model for us to use. Personally, I went to school where only one person spoke the language of English – our teacher. The only thing I remember about kindergarten is looking through the tears in my eyes, not because I was afraid and not understanding, but I never heard anyone speak like that. Having had this immersion experience, I tend to allow the children to talk to me in the language they speak at home, I will do the talking. I’m not thoroughly knowledgeable about how Ojibwe immersion works but I keep hearing surprises regarding language production from our students. The model as I know it is different – listen, speak, read, and write. I learned to listen, then I spoke but I never learned to read or write in the Ojibwe language. I did in the English language though. In Misaabekong had once talked about how much Ojibwe language – I suggested 50/50 in kindergarten, 75/25 in first and second, then reaching a 90/10 model by third grade and beyond. Some children can read and write Ojibwe well by the end of kindergarten and most of them are readers and writers by the end of first grade. I am comfortable with this model and it works for the

listening, reading and writing part. We need to come up with something different for the speaking portion of our program and we are cognizant of this.

Thinking in Ojibwe may be the most difficult for second language learners to comprehend. Even though they can speak in Ojibwe, they are still thinking in English. Children I feel have more malleable brains and can naturally adjust to different sounds. To think in principles of the heart is the premise of Ojibwe thinking as mentioned in chapter 1:

Gekindaasowin - to cherish knowledge is to know wisdom.

Zaagi'idiwin – to know love it to know peace.

Manaa'iji'idiwin – to honor all the creation is to know respect.

Zoongide'ewin – bravery is to face the foe with integrity.

Gwayakwaadiziwin – honesty in facing a situation is to be brave.

Dabesenimowin – truth is to know all these things.

These are instilled in the children of Ojibwe speaking families long before they have taken their first breath. Our elders tell us we begin our learning as Ojibwe the time we are with the Creator as spirits (Benton-Banai, personal communication). We are learning in the wombs of our biological mothers and in our journey on *Gi-maamaanaan-* Aki, our teaching culminates when we go back to the Creator as a spirit. It is generational also. Our elders are hoping and praying that at least some of the children will continue to speak or raise children that do. I may never get a chance to see that come to fruition. But I humbly do my duty and leave the language behind.

Our elders speak about traditional gender roles for boys and girls and how to the rites-of-passage to them. One of the first rites is the Ojibwe name as mentioned previously. Another is the first step of the baby on to Aki – we are to have leather moccasins for our babies. It is one of the gifts I give to parents with new children. As the children grow older, they have different roles and rites of passage; a boy's duties might include hunting and first kill, fishing, fire keeper, ceremonies, pipe helper, teaching, learning man teachings; a girl's duties might include taking care of the *nibi* – water, being careful not to step over anyone – human, plants, tools, fish and so forth, cooking, going to ceremonies, teaching, and learning women's teachings,

A typical learning experience should include learning about how to positively handle or deal with the expectations of social behavior in a typical school setting. Most children are prepared for social situations in pre-school others are not. I have been trained in a program with the acronym – Stimulating Maturity through Accelerated Readiness Training (S.M.A.R.T.) It has been a blessing for this teacher, my students, parents, and the school community for so many years. It is part of a brain-based teaching methodology derived in the State of Minnesota that helps to develop the brain synapses that would otherwise not be utilized. The program has worked miracles for me, I totally endorse it as a classroom management technique.

Composite summary

In Ojibwemowin, we are taught not to question the teachings of our grandmothers, grandfathers and our place in the natural world – regional knowledge. For this reason, I have left out many of the components prescribed by Hycner. The choice

was derived purely from generations of teachings and many nights of deprived sleep –
just to allow my elders to speak.

CHAPTER FIVE – SUMMARY OF FINDINGS

Introduction

The chapter begins with a statement regarding my relationship to the dissertation as an FLS. First, there is an articulation of what I feel Wilson meant when he wrote that “it is time to do research from an Indigenous paradigm.” Followed by discussions of each research question to the literature, then the limitations posed while doing the research, implications for immersion programs, suggestions for further research, and finally the conclusion.

I should like to reiterate I am keenly aware of the social significance of this research and I have direct experience with the population involved particularly the participants in this research. However, I also mention that to obtain information from this populace one must develop a positive relationship over many years to achieve full disclosure of pertinent information. We now need to move beyond an Indigenous perspective in research to researching from an Indigenous paradigm (Wilson, 2001). I believe this research has advanced that objective. This information would under normal circumstances not be provided to mainstream researchers. In this instance, and because it was done entirely in the participants’ and researchers’ first language, the methodology is rare in Ojibwe country. This dissertation provides preliminary evidence that an interview entirely in the Indigenous language may be effective in obtaining *gikendaasowin* – ways of knowing (epistemology) and *inaadiziwin* – ways of being (ontology) to inform Indigenous immersion programs (methodology) and promote local, regional, and global Indigenous ethics (ontology).

The following questions were used to guide this research:

Summarizing the data obtained for the following question, I should acknowledge a thread common to the interviewees about the significance assigned with names, ceremony, gender roles, and a sense of place.

1. What are regional traditionally informed ways of knowing and being?

In the sacred lodges of the Ojibwe Nation our elders always begin traditional teachings with, “All creation stories are true!” (Benton-Banai, personal communication 2005 - present). An acknowledgement of other peoples’ ways of knowing and ways of being has historically been at the hub of Indigenous thought. Grayshield & Mihecoby (2010) recognize Indigenous knowledge as being typically embedded in the cumulative experiences and teachings of Indigenous peoples (p.2). Knowing that I am a part of an entire system that relies on the full participation of the mind, body, and spirit of all is the epitome of humanity as understood by earth based epistemology. Local pedagogy must replicate this connection to the regional phenomena experienced in multiple geographies.

For the indigenous peoples' of *Mikinaako-minis* (Turtle Island) - North America (NA), there is an understanding we were placed on this face of *ni-maamaanaan Aki* (our mother the earth) by our Creator - *Naawe'ii wenji-waakaabid Manidoo* (at the center is the one who initiated all creation) (Benton-Banai, 2005 to present). Living in the same place for centuries develops a keen sense of being and identity. Throughout history to the modern times nature has been under attack by societies apathetic to natural wisdom keepers. Francis Densmore (1857 – 1967) was commissioned through the Smithsonian

Institute's Bureau of American Ethnology (SIBAE) to document Ojibwe music and culture (Johnson, 2017). Prompted by a belief that the Ojibwe Nation would not survive.

I believe the internal dialogue within different institutions - governments, churches, legal system, medicine, schools and churches of the US had more sinister motives as noted in the following. Knowledge provides a tool to subordinate, dominate, and to accumulate material gain from nature (Rodriguez, 2013). Indigenous populations worldwide have been affected by a similar onslaught to their *gikendaasowin* and *inaadiziwin*. Shiza (2014) writes colonial education, which was imposed on Africans by European missionaries and European colonizers, was hegemonic and disruptive to African sociocultural practices, indigenous knowledge (IK) systems, ways of life and ways of knowing. This is the same story in Canada and the US. The US went on to define this venomous ideology – Manifest Destiny (MD). There are three key themes usually associated with MD: (1) the virtue of the American people and their institutions; (2) the mission to spread these institutions, thereby redeeming and remaking the world in the image of the US; and (3) the destiny under God to accomplish this work (Weeks, 1997).

Summarizing the data obtained for the following question, I should acknowledge a thread common to the interviewees about the significance assigned with sky knowledge, relationships, resources, capacity development, and language.

2. How do these regional traditional ways of knowing and being shape the educational experiences of Ojibwe immersion learners in K-2?

The educational experience of our K-2 Ojibwe immersion learners is shaped by the traditional ways of knowing and being. At MOLIP, we strive to use as much of the

local dialect as possible. Sadly, there are not many FLS of Ojibwe in the local area. However, two of the three teachers are FLS from Ontario, Canada. Therefore, much of the language used in our school is identified in the Ojibwe Peoples Dictionary as the Canadian Eastern Border Lakes dialect. We also develop SLA learners of the Ojibwe language. The effort to have these speakers fluent enough to teach has been developing long before I came here in 2013. Most of the SLA speakers learned within a self-contained classroom setting through several courses in the language. Barnhardt & Kawagley (2005) write Native people may need to understand Western society, but not at the expense of what they already know and the way they have come to know it. Non-Native people, too need to recognize the coexistence of multiple worldviews and knowledge systems, and find ways to understand and relate to the world in its multiple dimensions and varied perspectives.

Language acquisition for an FLS and an SLA learner is extremely different. However, Gee (1994) so eloquently speaks to the development of first language acquisition-based theory and how that process should inform theories of learning and pedagogy. “Mastering a first language is one of the most successful learning feats human beings pull off, and one of the few at which all humans succeed regardless of social, cultural, economic, and political divisions. Children acquire their first language not by direct instruction, but by being immersed in rich, meaningful, and natural communicative settings.”

As mentioned in a previous chapter, the Ojibwe language is a spirit – a spirit that lives within an individual until that individual is courageous enough to release the

beautiful indigenous sound that has been in natural unison with *Mikinaako-minis* for many centuries. The words go into the ears of the next person and take root until that person is courageous enough to release it again through voicing the language. This is the spirit of the language, it lives from one person to the other, until that person has been healed (Bepakwewidamook, personal communication 1966-2006). I believe the statement by Gee and that of my grandmother speak to the same things.

The following question was used to procure content to be included in Ojibwe immersion. In summary, the elders felt a sense of community, flexibility in classroom approach, observing and listening, place names, thinking in Ojibwe, and rites of passage were vital to historic and could still be for contemporary teaching and learning.

A. What do Ojibwe elders and First language speakers (FLS) feel should be included in Ojibwe language immersion programs?

The Ojibwe elders that were interviewed in this research articulated an education system indigenous to this part of our mother the earth. Children were forcibly removed from family and community and entered a foreign form of education. Some were successful in that system and a majority were not but at a price – loss of language, Indigenous culture perspective, social and cultural knowledge. Since time immemorial, Indigenous peoples have been engaging in both formal and informal education in ways that are coherent with their culturally based ontologies and epistemologies (Morcom, 2017). Those who did not still suffer from generational trauma experienced from the abusive environment where they were sent.

My father was one of the unlucky ones. He was addicted to alcohol and did not have the skills necessary to be a father. The luckier ones finished their higher education and became academics but at a price - a loss of culture and language. A culture provides an organized system of behavior for the members of the group giving them a framework within which to shape their lives, presenting them with common motive motives and goals (Ollhoff & Walcheski, 2002). I finished High School when I was seventeen years old and to this day I never regret that I was educated in grade school and then in high school in a community where everything was familiar – language, family, life ways, being close to nature, and most of all being in the presence of people who knew who I was unconditionally and understood me. Indigenous peoples want to tell their stories, write our own versions, in our ways, for our own purposes (Smith, 2012, p.29).

Storytelling plays a major part in the transfer of Ojibwe knowledge. Mezinaanakwad talks about the traditional way of teaching, “*Enh gaa’n niin ingii-kino’amawaasiig iwe, wiinawaa go ogii-nisidotaanaawaa mii-iwe kendaasowin. Ingii ini waawiji’aag etago bangii miichigo... mii-etagoo enaabadizid mii awe kino’amaage-inini enaawindwen mmhm.*” – translated to “Enh (an expression of doubt in Ojibwe) I did not teach them that, it was they who understood that knowledge. I just helped them on occasion only a little bit then... that is all what is apparently called a teacher is useful for.” A story can be told many times. most of the time in the same way, it is up to the development of the individual to understand what it means this time based on their chronological age. Each person learns differently from the same story, each one knowing

a part. No one will remember everything but collectively we can that is what the elders teach.

In *Teenagers in new times: A new literacy studies perspective*, Gee (2000) writes of the term communities of practice (COP), there are no discrete stable individuals, only ensembles of skills stored in a person, assembled for a specific project (to be reassembled for other projects), and shared with others within the communities of practice. The Midewiwin of the Ojibwe is an example of a COP. Learning from a social and cultural perspective, involves people in participation, interaction, relationships, and contexts, all of which have implications for how people make sense of themselves and others, identify, and are identified (Moje, Luke, Davies, and Street, 2009)

Limitations

The following section is organized first to explain the unexpected circumstances that hamper the interpretations of the findings. Followed by unforeseen limitations in sampling, and finally, limitations in the data analysis. The one thing I did not take into consideration when I interviewed the women elders was they were sisters and they prefer to be together when they work. This was a limitation in that they would feed off one another's responses and just add a little bit to the conversation. Or one may talk more than the other limiting the response of the other sister. Even though they were two interviews, the time spent with them was shorter than the third interview.

It is customary for Ojibwe to drop whatever their plans are and go to help relatives in times of need. I had set up two interviews, ready to go visit them. I called to confirm our meeting and they were on their way to Quebec, Canada to be with family

who lost a family member. Because I am Indigenous, I fully understand whereas anyone who is not may have a time understanding. Luckily, I had made more appointments to interview others. At first I was ambitious and had plans to do as many as six interviews. My inexperience in the qualitative interview process made that an overwhelming number for timely transcription and analysis of the data. I opted to do three interviews and that was more manageable. I realize that the number of participants would limit the generalizability of the findings, but the quality of their responses thoroughly made up for the lack of quantitative methodology.

To analyze the interview data, I used Hycner's (1988) seminal article, *Some Guidelines for the Phenomenological Analysis of Interview Data*. The article illuminates a step-by-step approach to achieve an analysis. The process involves two parts: Part I and Part II. Part I has fifteen steps and Part II has eleven steps. Because of the nature of the interview, all the interview was in the Ojibwe language, not all twenty-six steps were deemed useful and were eliminated making it an all Ojibwe process of analysis. For example, it was necessary to cut off the section that deals with returning to the participant with the summary and themes. I am an FLS of the Ojibwe language, I conducted the interview in the language, and listened to the files multiple times to obtain a firm grasp of the phenomena. It would also be an insult to the elders to go back and ask them to tell me what they told me already? Traditionally that is not an expectation of anyone who gives the sacred bundle to ask for teachings. I felt uncomfortable thinking about it so it was a judgement call based on Indigenous protocol in dealings with elders.

Implications for Immersion Programs

I have learned a research paradigm needs to have the following fundamentals; epistemology – *gikendaasowin* – ways of knowing, ontology – *inaadiziwin* - ways of being, methodology – how you are going to use your ways of thinking to gain more knowledge about your reality, and axiology – a set of morals or a set of ethics (Wilson, 2001). Research from an Indigenous paradigm was integral to this dissertation in practice and confirmed it as a suitable choice for obtaining regional wisdom from local Ojibwe speaking elders. I believe it can be accomplished in any language and has regional and global implications. MOLIP continues to develop from local resources. The information collected in this research will complement existing programming and contribute to the quality of regional Indigenous content available to students, teachers, schools, and communities.

The ability to tweak Hycner's phenomenological method of analyzing interview data to the demands and needs of the Ojibwe language was a positive feature. Different languages will have different needs and conditions to meet that are morally and ethically responsible. The knowledge learned from generations demanded strict protocol on the procedures required to develop the questions, the location of the interviews, etiquette in talking to elders, the way rapport was developed over time, and *bagijiganan* – traditional gifts. This is not a complete list of obligations and I know there are more, I also realize they will be different in many areas of Ojibwe country. I realize they will be for different languages and this dissertation does not suggest there is only one way to do anything. Everything is for the one and only Creator.

Opportunities to gain knowledge from the wisdom of the elders in these interviews is integral in retaining regional ways of knowing and ways of being. The stories of the elders are filled with respect, love, truth, bravery, wisdom, generosity, and humility. The children demand that we have these tenets to inform us as we interact with them as their teachers. I always believe teaching and learning is reciprocal and that the children teach me more on how to be an Ojibwe man than I teach them to be children. As mentioned in this dissertation, children come into this world full of knowledge gained from the Creator and knowledge gained when they were being programmed in the wombs of their mother. This is the Ojibwe understanding.

The challenge in Ojibwe country is the lack of young adults who speak the language proficiently enough to transfer this wisdom to the children. It is vital as an FLS educator to consider the curriculum and instruction from an Indigenous perspective. I want to send out a challenge to other FLS of Ojibwe to obtain a license and come to our corner and help with this effort. No one is going to do this for us we must do it for ourselves, like we always have. I choose to spend the rest of my Ojibwe speaking days teaching the foundation of our society – “it is easier to build strong children than to repair broken men” – a quote from Frederick Douglass.

There is an opportunity for continued dissemination of information from the Ojibwe wisdom keepers to enhance the performance of present and future practitioners. This could be in the form of teacher development and courses at Universities and Colleges. Technology should be utilized to reach more teachers and it could possibly be a requisite in teaching schools with Indigenous populations. DPS could require all teachers

to have this as a condition of their employment. More research from an Indigenous paradigm is needed to collect a repository of the wisdom from the FLS of the Ojibwe language.

This following section will comprise of a description of potential regional traditional informed ways of knowing and ways of being that may provide some guidance on what to include in Ojibwe immersion teaching. The following paragraphs are organized into *Izhitoowin* – shared beliefs and practices (*nature*), *Akiikaang* – On the earth (The physical world), and *gikino'amaadiwin* – Ojibwe philosophy of education. A further delineation of each section is followed with topics.

According to our elders, our creation story begins at a time long before there was nothing but darkness. From that black matter, our Creator emerged and created many *Giizhigoon - multiple universes*. Many layers of *giizhig* – universe was created to safeguard the teachings of the Ojibwe Anishinaabe. Among those special places were placed the *Anangookaan* – the star world. Star knowledge of the Ojibwe is reflected in the *aadisookaanan* – creation stories, *bepakaan dinawigamigoon* – different lodges, and *ando-bimaadiziiwinikewinan* - ceremonies. *Gookomisinaan* – our grandmother *Nibaa-giizis* – the moon was provided a place from where to watch over life on earth and to ensure everything on Aki had a cycle to follow (Benton-Banai, 2010, p.18). All life in sacred unison with every other part within the system.

From this understanding, the Ojibwe obtained teachings from the natural elements of *Nibi* – water, *Noodin* – wind, *Nesewin* – air, and *Ishkode* – fire. Nibi comes in many different forms – body fluids – tears, urine, sweat, blood, saliva, from the atmosphere,

underground, snow, rain, and many more. The first time we heard a liquid flowing was when we were in the wombs of our biological mothers. We find comfort in the heartbeat of the *dewe'igan* – drum and soft gurgling of *nibi* as we are reminded of the time we spent in that comforting space. Our elders teach us to acknowledge the teachings of the four cardinal directions – *Waabanong* (East), *Zhaawanong* (South), *Ningaabii'anong* (West), and *Giiwedinong* (North), the two vertical directions *Giizhigong* (sky) and *Akiikaang* (earth), then *Giiwitaagiizhong* (all over the universe), and *Giiwitaakiing* (All over the earth). Our prayers are inclusive and never leave anyone out just like the winds that spread life over the entire earth. The ability to breathe was an amazing gift from the Creator and a very sacred shell (p.2). Each of the directions had teachings embedded in the language used to teach in the sacred lodges. It is not the intention of this dissertation to divulge any of the teachings that can only be heard within the lodge and only when one is on that path.

Again, I want to refer readers to the *Mishomis Book: Voice of the Ojibway* it is a major source that guides my writing etiquette. It is a fine line to balance when articulating sacred knowledge in public spaces, it is the approach I use in the classroom setting with children. Children come to the school with multiple teachings from their families and I would not want to create an imbalance to something they firmly believe. It is the respect for all creation stories that begin teachings in the lodge. To the Ojibwe people fire is a spirit worthy of respect and honor. “Fire is a special gift from the Creator. If you respect it and take care of it, it will take care of you and bring you warmth. But locked up in this goodness is also evil. If you neglect fire or use it in the wrong way, it could destroy the

entire Creation. Many things in life have forces of good and evil locked up in them. Every time you use fire you should remember that is the same fire with which the Creator made the Sun. It is also the fire that Creator put at the heart of your other Mother Earth” (p.17). There are teachings about the fire. They come with songs that go with that as well.

Our teachings refer to the *asin* – rock as *gookomisinaan* our grandmother and *gimishoomisinaan* our grandfather. Most times the women in the *madoodoson* would address her as *Nookomis* and the men would address him as *Nimishoomis* to voice acknowledgement of the balance created by a woman and a man. Our elders teach us that the *asin* has been on the earth since the time of Creation and will always come to give its last breath to help you learn the sacred teachings. That is how much respect the *asin* has for the lodges and for life and we should emulate that quality. My mother would tell her children not to remove any of the *asiniig* from their place saying that we would have to put them all back before our spirit would return to the world of spirits. It is an example of the teaching Mezinaanakwad spoke about when he shared to word *onji'idim*. It is what I refer to as Ojibwe etiquette. The *asiniig* have relatives like we do, they also acknowledge life that surrounds them trees, medicines, water, soil, stones, sand, mud, and many other life forms. Most of this life gives of itself to be with us in different ceremonies providing we approach them with *asemaa*.

To our elders, our life goes through four different journeys. I have written about this in a previous chapter but want to place emphasis on this to remind the reader how important this aspect of *bimaadiziwin* is to the knowledge base of the Ojibwe people. It will be brief. Our journey begins as a spirit in the realm of the Creator, continuing in the

wombs of our biological mothers, entering the physical world as we take our first breath, and finally ending with the last breath we give to our relatives as we depart this world to go be with other spirits.

I asked my grandmother one time, as we were watching people dancing at the pow wow, “*Nookomis, aaniish wenji-niimi’idiwaad ingiwe?*” Grandmother why do they have dances? Her response to my query was not immediate but came later in a more private space. She told me, “*Ando-bimaadiziiwinikewag wenji-niimiwaad*” they are seeking to find the Creator to guide them in their physical and spiritual life journey. At the time I did not understand, but now I do. Knowledge from the Creator comes to us in many different forms: *Manidoochigewin* ceremony, *niimi’idiwin* dance, and the intercessor is *Ojibwemowin*. As I understand it the Creator does not speak English.

I have been listening to elders teaching for many years. One elder I was listening to spoke of the earth, after it had been completed as *Minisagoode* placed in the Universe as an island before there was any motion. *Minis* is an island and *agoode* is something is hanging. The idea of hanging without any attachments was peculiar to me at that time. My understanding now is something hanging in space where there is not any *minjimikamigishkaawin* gravity. Our mother the earth follows a path around our grandfather *Giizis* every year. One revolution is called *kinoonowin* in Ojibwe.

In our region Northern Minnesota, we have four *anjikonayewinan* a changing of the “outerwear” of the earth within a year. To some they are known as *aandakiiwinan* a changing of the earth. Currently it is *Zaagibagaa-giizis* leaf sprouting moon, it is *Ziigon* spring. It is a time of *Aanjibimaadizin* a change in life. Birds greet the morning sunlight

singing for life renewal, plants grow, hibernating animals wake up, fish spawn, the rains from *Animikiig* Thunderers return, the circle of life begins anew. Soon it will be *Niibin* summer. It begins the harvesting of *editegin* berries and celebration visiting with relatives. Soon it will be *Dagwaagin* fall. Families would go to the rice beds. *Manoomin* wild rice, or as Mezinaanakwad remembers the old word for it *Nigigoonsimin*, is greeted with asemaa and ceremony. It is a time when Ogimaawigwanebiik and her grandparents would give honor to be blessed with reaching and realizing the passage of time marked by the natural gifts of the Creator. There would be preparations for *Biboon* – winter. Smoke from the fires to make *nooka'iiwagwaan* smoked meat and *nooka'iskawaan* dried fish would waft through the air. Dried food was easier to carry and cached for times when it was scarce. The people would move with their families deeper into the forest following the larger animals. It is warmer in the forest and within easy reach of wood for the fire and different animals for food and skins for warmth or barter.

We obtain different teachings from the animals the *miigwaniwaad* the feathered ones, the *oshkanzhiiwaad* the hoofed ones, *bimaadagewaad* the swimmers, *bimoodewaad* the crawlers, and the *wayaaniwaad* the fur bearers. The Creator gave each animal *odizhi'onan* special gifts to carry while they were on earth. To model generosity and humility, the animals shared these gifts with the Ojibwe. I know just a few of these teachings and should like to learn more while we still have elders who are knowledgeable in this regard. It is important we teach the children from the perspective of mindfulness of other life forms. To know where they are within the environment and not to be afraid and celebrate diversity.

The natural world is replete with *mashkiki* medicine, *endaad* shelter, *miijim* food, and *aabaajichiganan* resources/tools. At Misaabekong we are in the forest when the weather permits us. The moon before *Zaagibagaa-giizis* was *Iskigamizige-giizis* the evaporating liquids moon. Our theme for the duration of the moon was the Sugar bush. All children from K-3 learned how to identify the *Ininaatig* maple tree, bore holes with a *booka'igan* drill, put in *negwaakwaanan* spiles/taps, *agoodoon* hang *zhaabwaate-mashkimodan* plastic bags, and to collect *ziinzibaakwadaabo* maple sap. Sap is medicine for Ojibwe, each tree was given special gifts and in their humility shared the gifts with the Ojibwe. Trees are alive and they are our relatives. When we ask them to come to our classroom, the children know we have special visitors and need to model behavior acceptable to the *mashkiki*. Lodges are a special place to teach and learn. We sit in a lodge seating in class. Everyone knows to be honorable, respectful, safe, kind, and truthful while in this arrangement. Our food grows on our mother the earth and should be given the same regard. The implements we use to make the lodges and to harvest food are gifts too.

The traditional way of education was a shared responsibility of the family and community members. The more formal teaching is the *Midewiwin* way of the heart as reflected in the following passage: At each stop a spirit came and told the boy the meaning of one of the seven gifts that were given to him out of the vessel of the Grandfathers. 1) to cherish knowledge is to know wisdom, 2) to know love is to know peace, 3) to honor all Creation is to have respect, 4) bravery is to face the foe with

integrity, 5) honesty in facing a situation is to be brave, 6) humility is to know yourself as a sacred part of the Creation, and 7) truth is to know all these things (p.64).

Suggestions for further research

I should like to suggest some ideas for further research into the detailing of Ojibwe *gikendaasowin* ways of knowing and *inaadiziwin* ways of being from several knowledge sources. First, I would begin with the family. Speak to members of your family to get a firm grasp on what your story is. You may be surprised about what you learn from family. The elders in the Midewiwin lodge insist on this as a condition of acceptance into the lodge. For Ojibwe we are to articulate who our relatives are seven generations before us and someday seven generations after us. Secondly, talk to elders in your community and even outside of your community. There was a time when my grandmother knew everyone in all the communities surrounding the village where we lived. As a child, I knew everyone in the village by their Ojibwe *wiinzowin* name, now I hardly know anyone at all, even my relatives. Finally, go to traditional ceremonies where the language is spoken exclusively. I have learned from so many elders in my lifetime. I continue to learn more daily. Nurture relationships with FLS of Ojibwe. It takes many years to establish rapport with an elder. They must first learn to trust you. Exude the principles of the way of the good heart and you will likely be a glint in the elders' eyes!

Conclusion

The research questions guiding this dissertation in practice are:

1. What are regional traditionally informed ways of knowing and being?
2. How do these regional traditional ways of knowing and being shape the educational experiences of Ojibwe immersion learners in K-2?

A. What do Ojibwe elders and First language speakers (FLS) feel should be included in Ojibwe language immersion programs?

have procured data relevant to begin developing a regionally informed Ojibwe paradigm for reshaping the educational experience of immersion learners. I understand the interpretations are purely my own and do not suggest them to be inclusive of the information obtained from the elders. However, I am confident the research adds to past and current literature. The inclusion of FLS interviews was integral in obtaining and analyzing the data and can and should be repeated in marginalized languages.

The Ojibwe language is particularly vulnerable. Our FLS base is dwindling and efforts to stabilize the continued passage of *gikendaasowin* the ways of knowing - epistemology and *inaadiziwin* the ways of being – ontology, is the responsibility of FLS, students, parents, schools, communities and interested learners of Ojibwemowin. It is also vital to tap into the talents of many people who share this fascination. One vital element for language advancement is reaching children through computers and video technology, Gee is an advocate of gaming as a means of complementary gains in teaching and learning. Misaabekong is in the experimental stage of expanding into this realm as a way of keeping our students interested. MOLIP also has family nights once a month

devoted to maintaining the home-school connection, and language weekends once a month to help parents develop an Ojibwe acumen commensurate with classroom language use. The information to families is not just simply for craft making but are purposefully designed to promote interaction with student-parent-teacher in the community. I believe a teacher should be seen in the community where one teaches.

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APPENDICES

Appendix A: Bizhikiins miinawaa Ningaabii'anook

1. Who are you, where do you come from, and what is your personal connection to your language and teaching?

Bizhikiins indizhinikaaz. Jaachaabaaning indoonjibaa indaa. Ingikino'amaage Ojibwemowin omaa Niigaani. Ingikino'amawaag abinoojiinyag ji-nitaa-ojiwemowaad. Ningaabii'anook niin indaaw. Gaye idi Jaachaabaaning indoonjibaa miinawaa go indaa. Mii gaye niin omaa wiidookaazowaan gii- kino'amaawindwaa abinoojiinyag, Niminwendaan yo'o izhichigeyaan. Niminwendaan noondawagwaa Ojibwemowaad abinoojiinyag.	My name is Bizhikiins. I live and come from Jaachaabaaning. I teach here at Niigaanii. I teach children how to speak Ojibwe. I am Ningaabii'anook. I also live and come from Jaachaabaaning. I also help here to teach children. I like doing this. I like to hear children speaking in Ojibwe.	Same place for a long time Teaches children Same place for a long time Love to hear children speak
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2. Describe your professional experience with Ojibwe immersion
gikino'amaagoowinan?

Bizhikiins: Miinago naa meta niin gaapi noondamaan Ojibwemowin apane miidog wenji-nitaa Ojibwe moyaan.	I only heard Ojibwemowin and that's probably why I speak Ojibwe.	Grew up hearing Ojibwe
Gii-zhaaganaashiimowag ko gaye Nimaamaa miinawaa... mii dash wenji-kikendamaan Ojibwemowaan.	My mother and them used to speak English too..that is why I know how to speak Ojibwe.	Grew up hearing English too; Bilingual
Miidog i professional, nitaa- Ojibwemowaan.	That is must be what Professional is, for me to have the ability so speak Ojibwe.	To be professional is to speak Ojibwe
Minziwe go indizhaamin kino'amaageyaang i Ojibwemowin.	We go everywhere to teach Ojibwemowin.	Travels to teach

Humble

Niminjimendaan wiidog go kina gegoo gaapi-ikidowaad nimaa, nimaamaanaan	I must remember everything that our mother said.	
Ningaabii'anook: Niibowa go gego ingii- pi...waabandaamin gaa-inaadiziwad mewinzha. Noongom dash gaawiin awiya gegoo ogikendanziin...ogikendanziinaawaa.	There are many things that were...I saw how the ways of being from a long time ago. But today not one knows that...not all know that.	Learning through observation
Aanawi dash inzhaagwenim wii- wiindamawagwaa, gaawiin booch indaa-bizindaagoosiimin mii enendamaan niin.	I get discouraged to tell them, they are not going to listen to me anyway that is what I think.	Relationship of Elders and the Young
Amanj iw, mewinzha ko gaawiin awiya idi gaataa...endaayaang. Metago niinetawind imaa eyaa mii gaatayaang sago. Gaawiin awiya wiikaa imaa giipi-izhaasii gaye jibi- moowatshiwed miinawaa jibi- ...	I don't know why it is, long time ago no one lived...where we live. We are there lived by ourselves. No one ever came there even to come for a visit and, also to...	Lived in isolation from others
Niimi'iding etago giipi-izhaa awiya bekaanizid. Miishigo bizaanigo gaa- izhi-bimaadiziwaad, gii- pizindawaawaad kichi-anishinaaben.	It was during the Dance that anyone different came there. We just lived there, listening to older Anishinaabe.	Socializing occurred during the dances; Listened to elders
Bijiinag idash ingoji-pakaan gii- izhaawag giwii-kino'amawindwaa. Mii ganabaj imaa gii-wanitoowaad kina'gegoo. Gaawiin gii, weweni gii- pizindanziiwag zhigo gii-nitaa- zhaaganaashiimowaad gaye. Anooj gii-pabaa-izhichigewaad ingoji pakaan. Mii niin ko endamaan gaawiin naasaab inendanziiwag.	It was not until later/not that long ago when they went away to school. I think that is when they lost everything. They didn't, didn't listen carefully when they acquired the ability to speak English. They went about doing different things all over the place. Sometimes I think they do	Left to go to school Understand things differently

not understand things the same way.

Booshkego ingii-paabi'igonaanig ko aanind gaapi-azhe-giiwewaad ingoji giiwi-kina'amawindwaa, ingii-paabi'igoonaanig ko Ojibwemoyaang, ikwewag.

The ones who went out to school use to laugh at us, they used to laugh at us when we spoke Ojibwe.

Loss of value of Ojibwemowin

3. What are the learning goals for students in an immersion program? How can these objectives be outlined in terms of gikendaasowin and inaadiziwin?

Ningaabii'anook:

Aaniish na ayaa'aa kichi-mookomaan ikwe niin omaa waadookawag. Wingsesh wiinigo nitaa-ojibwemo.

I help/work with an American Woman here. She speaks Ojibwe very well.

Teaches Ojibwe to non-Ojibwe teacher

Naangodino eta inga-gwejimig aaniin gwayak gegoo ge-izhi-gwayakogiizhwed nawaj. Nawaj wiin nitaa-ojibwemo apish wiin Anishinaabe.

Occasionally, she asks how she should say something properly. She speaks better Ojibwe than some Anishinaabe.

Miish wiin igo geget igo ezhi-debweyendang go gegoo inag. Gegoo go ge-izhichigenipan ini abinoojiinyan. Mii go ezhi-gagwe Anishinaabe gikino'amaajin. You know little things igo, gaawiin igo ingichi-izhichigesimin. Bebangii go owe izhichige.

She really believes when I tell her something. Even what the children should be doing. She even makes attempt to teach Anishinaabe teachings. You know little things, we do not attempt any big things. A little bit at a time.

Anishinaabe teachings in little chunks at a time

Bizhikiins:

Mewinzha ko gaapi-izhichigeyaang mii iwidi kino'amaaged. Mii ge iskigamizigewin. Ni-wiindamawaanaan dash gwayak niinawanind gaa-izhichigeyaang. Miinawaa gegoo manoominikeng gaye.

She teaches what we used to do a long time ago. Maple Sap gathering too. We let her know how we used to do things. Even how to make Wild Rice.

Teaching traditional ways of harvesting; Maple Sap, Manoomin

<p>Ninaabii'anook: (interjects)</p> <p>Miinawaa asemaan odasaawan jibwaa miiyiyaang miinawaa wiisiniwag jibwaa biindaakoodoowaad manoomin. Kina gegoo asemaan gaye odaabaji'aawaan gegoo go wii'izhichigewaad. Miishigo kina gaawiin etago miigo ezhi-akwiinowaad kina gegoo izhichigewaad.</p>	<p>They even release tobacco before we eat and to give some to the Wild Rice. They use tobacco all the time when they want to do anything. They all do it, not just some, they all gather and help one another when they do things.</p>	<p>Teachings about tobacco and its traditional use</p>
<p>Bizhikiins:</p> <p>Gaawiin wiin ingii-izhi'igoosiimin namadabig imaa ji-bizindameg miigo gaa-izhi-bizindadamaang iidog gegaa mii wenji-kendamaan Ojibwe moyaan miinawaa kina gaapi-izhichigewaad. Gaawiin wiikaa ingii-namadibi'igoosiimin ji-mii owe ge-ikidoyin...miigo gaa-izhi...</p>	<p>We were not expected to sit down and listen, we more than likely just listened that is why I know how to speak Ojibwe and how we use to do things. We were never sat down to be told this is what you had to say...we just...</p>	<p>Sitting down to learn is non-traditional</p> <p>Non-scripted speech</p>
<p>Ningaabii'anook: (Interjects)</p> <p>Gii-kanawaabiyaang gegoo gii-izhichigewaad, gaawiinsh wiinigo ingii-pagidiigoosiimin jii-nishigiwandiziyaang gegoo gii-izhichigewaad.</p>	<p>While we watched when they were doing something, however we were not allowed to "go crazy" when they were doing something.</p>	<p>Learning by observation</p> <p>Teachings about child behavior</p>
<p>Nimaamaa eta gii-tibaajimo ko mindimoonwenh bezhig gii-kagiikimaad ikwezansan mewinzha. Gii-oshkiniigikwewi gewiin nimaamaa. Mii apii iidog gaa-ishkwaasegwen yi'i gagiikimindwaa. Gaawiin niinawind wiikaa ingii-kagiikimigoosiimin.</p>	<p>My mother used to tell about this one older woman was mentoring a younger woman a long time ago. The time when my mother was a young woman. That is the time when that type of mentorship stopped. We never had to be talked to that way.</p>	<p>Role of women as teachers; mentors of younger women, girls</p>

Bizhikiins:

Mii ko naa miigo apane gaa-izhi-wijiindiyaang, pane go beshiw ingii-taamin

We were always with one another, we always lived close to one another.

Extended families

4. Describe how you teach gikendaasowin and inaadiziwin in your personal and/or professional experience?

Ningaabii'anook:

Miisa etago iwe wiindamawaagwaa gegoo mewinzha ko gaapi-izhichigewaad Anishinaabeg miinawaa gaapi-inaadiziwaad, weweni giipi-bimaadiziwaad. Mii gaa-inagwaa ako ni-niijaanisag miinawaa awiya sago bi-moowadishiwed gaye. Gaawiin wiikaa ongoji-niin nimbabaa-moowadishiwesii.

I usually just tell them the ways of being, and the ways of life of Anishinaabe. That is what I used to tell my children even the times when someone would come for a visit. I never go anywhere to visit.

Talking to children about traditional teachings; ways of being, ways of life

Mii aabiding omaa biizhikang ingozis waawii-windamaged gaa-inag wiidog ingii-wanendaan. Oo aandash gegiin wenji-gikendaman indinaa? Anagonaa giin gi-giiwindamaw. Mii gii-wanendamaan gii-wiindamawag gegoo. Aanawi wiidog go nimbizindaago. Mii etago geniin ezhichigeyaan aaniish naa indaa-anwetaagomin maa aanind dinow.

Once my son was telling something I must have told him but I had forgotten. How do you know that? You are the one who told me that. I forgot what I must have told him. I must be listened to sometimes. That is all I do too, because they do not believe what we are saying some of those things.

Teaching children in your own family

Mii imaa nangonaa gwayak ji-izhi-ojibwemowaad ingiw gekino'amaagewaad gwayako-giizhwewaad miinawaa anooj gegoo. Dibishkoo go aaniin ikwezensag ge-izhichigewaapan miinawaa go gwiiwizensag gaawiin aapiji iw ingiikendaziimin wiin yi'I mii etago ikwe, ikwezensag ge-inaadiziwaapan.

It is the way for those ones who teach to speak Ojibwe and to do different things. Like what girls and boys are supposed to do we do not know that much about that only for woman, the ways of being for young women.

Gender roles; Women teachings

Bizhikiins:

Mii kosha go geniin e-
gaganoonagwaa kina
indabinoojiinwimag. Bezhigo niin
etago ingozis onzaamiinwan dash ini
wiijaanisan. Mii dash aana
gaganoonagwaa apane, apane
minikwewin miinawaa
zegaswaawaad, Indaana-
wiindamawaag ji-boonitoowad
miinawaa gaawiin niinawind wiikaa
ingii-izhichigesiimin.

I also talk to all my
children. I only have one
son he has many children. I
talk to them all the time,
they drink and smoke all the
time, I try to tell them to
stop we never did that
before.

Teaching
children in your
own family

Miinawaa ge-a-indaana-inaa ji-
Ojibwemowaad,
indaanawiikino'amawaag, aaniind
igo aanawi nisidotamoog ingi- niizh.
Gaawiin go kina gegoo aanind etago.

I also try to tell them to
speak Ojibwe, I want to
teach them, but some of
them do understand those
two. Not everything just
some things.

Learning to
speak a little at a
time;
manageable
chunks

Apane go a Junior mii aw aanawi
gekendang miinawaa ge-
inaadiziwaad. Mii apane wii-
minikwen indinaa mii enaadiziyin.

Junior is the one who knows
a bit and about ways of
being all the time. But you
want to drink all the time
that is your lifestyle I tell
him.

Traditional
ways of being

Onowen kina...bezhig aw ikwezens
indayaawaanaan ji-namadabizig ge ni
ji-apabaandazig ni- apikweshimonan
mii niinawind ko gaa-igooyaang
miinawaa ji-baazhitakokiisig iw
wiiwakwaanin maa gaye.

All these ones... we have
this one girl not to sit or to
sit on top of a pillow that is
what they used to tell us and
not to step over a hat as an
example.

Indaanawii-kino'amawaag sa go
gakina, miziwe ge-indizhaa, miigoo
bi-gawejimigoowaan aaniin gwayak
ge-izhichigeyaan miinawaa gegoo go
awiya ezhiwebizid. Minziwe niin
indizhaa. Apane go awiya bi-
gawejimid gegoo aaniin ekidong
gwayak Ojibwemong.

I want to teach them all, I
also go everywhere, when
they ask me how to do
something or ways of being.
I go everywhere. Someone
always asks me how to say
something in Ojibwe.

Travels to teach

Accepts role as
teacher

<p>Miinawaa apane bi-gawejimigooyaan ji-wiindaawasowaan aaniind dash igo ingii-wiinaag ingi abinoojiinyag.</p>	<p>(5:29) I get asked all the time to give out names to children too. I gave some children names.</p>	<p>Name giver</p>
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Ningaabii'anook:

Enya' wewiib igo, aaniind ako jibwaa niwogonagak ingii'ig ko niiwenh'e, nimishoomis jibwaa niwogonagak go ji-...mii imaa dibaajimod, wiindamawind kina awiya awesiinyang miinawaa manidoog, ondaadizid mii dash gaawiin oga-migooshkaadenimaasiwaawaan ogikenimaawaan ingii-igonaan. Mii wiin gwiin aa ... gaan'shwiin wiin memwech ingii-namadibi'igoosiimin mii bizaan go gaa-izhi-wiindamawinangid, niin wiin igo ingii-wiindamaag ge-apiitendaagwak iw ji-anishinaabewinikaazod abinoojiinh.

Yes, right away, I was told by my namesake some within four days, my grandfather used to within four days to...that is when he told, all the animals are told, and the spirits, a child is born and that they will not be bothered by it, they know who it is he told us. But we were not required to sit down he simply just told us, at least he told me the value of a child's Anishinaabe name.

Traditional Name Giving protocol; time, spirits, value of an Anishinaabe name

5. What resources do you have that support you in teaching about gikendaasowin and inaadiziwin? What was the process you went through to acquire them?

Ningaabii'anook:

Aanagonaa niminjimendaan gaapi-izhi-gikino'amaagooyaan geniin gii-abinoojiinyiwiyaan. Gaapi-izhi-waabangeyaan iw inaadiziwin miinawaa gikendaasowin. Ningete-anishinaabeg ingii-pizindawaag. Kina gegoo gaa-ikidowaad miinawaa gaa-inaadiziwaad ingii-waabamaag geyaabi dash nimjimandaan yi'i, niminjimendaan iidog wenji-gikendamaan. Aangodinong ko nimikawiz.

I remember often how I was taught when I was a child. They ways of being and the ways of knowing that I saw them do. I listened to my elders. I still remember it, what they said and how they practiced their ways of being, I must remember that is why I know.

Listening to the elders is a characteristic of Ojibwe children; learn ways of being and ways of knowing.

Bizhikiins:

My little pea brain mii go
ezhibaakinamaan iw ni-wiinindib
dibishkoo go giinawaa iw computer
baakinameg mii ezhichigeyaan iw ni-
wiinindib ezhibaakinamaan.
Niminjimendan zhigo gaa-gaapi'izhi-
nitaawigiyaan. Aanigodinong gegoo
ko niwanedaan wiikaa go
nimjimendaan owaa-ike-
gaagwejimigooyaan gegoo.

My little pea brain I just
open it up just like how you
all open the computer that is
what I do to my brain. I
remember the way I was
raised. Sometimes I forget
things I will remember way
after what I was being
asked.

Humble;
Analogy to
modern
technology

Ningabii'anook:

Ingii-michi-noondam niin ingii-
michi-bizindam iidog

I simply just heard I was
just listening maybe.

Overheard and
was listening;
humble

Bizhikiins:

mm hm miigo geniin

Mmm that is the same for
me.

Overheard and
listening;
humble

Ningaabii'anook:

Aanawi go gii-ayaamagan imaa
kikino'amaadiiwigamig, ingii-mii-
imaa gaa-izhaayaang biinash igo a
eigth grade, kina, kina we bezhig,
gii-ayaa bezhig eta aabiwin gii-
ayaamagad. Miishigo boochigo gaa-
izhi-Ojibwemowaad aanind imaa
kikino'amaagoowaang. Gewiin
gwayak nimaamaa gewiin aana-gii-
kagwe-Ojibwemo

There was a school there,
that is where we went until
up to grade eight, everyone,
everyone this one, there was
only one classroom. Most
of them still spoke Ojibwe
in the school. My mother
also tried to speak Ojibwe.

Did not leave to
go to school;
one room
classroom

6. What factors complicate or detract from your work in teaching gikendasowin and inaadiziwin?

Ningaabii'anook:

Gaanagonaa miizhigwa ani-
agikikaayaan iidog miinawaa
aakoziyaan naa gaawiin igo apane
aanigodinong ko wenda-
nimino'ayaa. Miishigo boochigo
ezhi-gagwe-wiikwajitooyaan
jibi'izhaayaan jibi-

I am starting to get older
maybe and when I am sick
but not all the time I am
well most of the time. I just
try to come anyway to come
and teach. I love children

Devoted to love
for the children

gikino'amaageyaan. Nizhawenimaag
gi abinoojiinyag miinawaa go
gagiibaadiziwaad

even though they are well
behaved sometimes.

Bizhikiins:

Bizindamoog zhigo I mean gaawiin
wiin go bizaanamadabisiwag
giinoondaagoog idash mii wiidog
gewiinawaa ge-izhi-
minjimendamowaad I
noondaagooyan Ojibwemoyan.

Although they are listening
I mean they may not be
sitting still they still hear
you maybe that is how they
will remember too when
they hear you speak Ojibwe.

Children are
learning the
same way we
did; even though
they may not be
sitting

Aanind igo, ingikenimaag ingi waa-
gikendamowaad iw Ojibwemowin
abinoojiinyag. Onoondaanaawaa iw
Ojibwemowin. Mii a... gaa-izhi-
ayaaad a omaa ayaad wa'aw
miinawaa go aandage omaa dash igo
dagoshinowaad mii ezhi-
maanendamowaad aanind gaawiin
igo kina.

Some of them, I can just tell
the children who are going
to know Ojibwe. They hear
Ojibwe. That one...the one
that is here this way and
then when they get here
they are sad but not all of
them.

Intuition about
the children who
are going to
learn Ojibwe

Do they have Anishinaabe names?
Interviewer probing question

Bizhikiins:

Gaawiin! Mii go baamaago omaa mii
gwedwewaad.

No! Not until they get here
that is when they ask.

No Ojibwe
names of
children who
come to school

Ningaabii'anook:

Miishigo wiinawaa awiya
wi yawenh'en ayaawaasig
mii...miigo wiinawaa ezhi...

When they do not have a
namesake...they just go
ahead and...

Does not like
how names are
given so freely

Bizhikiins:

Mii'igaye gaawiin inzaagitoosiim
yi'i niminwendaziin izhichigewaad
ingiw gekino'amaagewaad mii ge-
izhinikaazod. Indaana wiindamawaag
idash.

I do not like that either
when they do that when the
teacher says this is what you
shall be called. I try to tell
them though.

Does not like
how names are
given so freely;
arbitrarily

Ningaabii'anook:

Miinawaa bezhig gaa-babaamooded
imaa namadabiyān omaa mii aw
bezhig Ikwezens odinaawaan dash
miinawaa beshig Gwiiwizens
gaawiin gewiin
Anishinaabewinikaazosii

And then that one who was
crawling around here she is
the one they call Ikwezens
and then there is also the
one they call Gwiiwizens he
does not have an
Anishinaabe name.

Does not like
how names are
given so freely;
arbitrarily

Bizhikiins:

Mii aw bezhig gaa-waabamad aw
janitor mii ni ozhishenyan omaa
bezhig. Mii dash aw gaamiinag
Anishinaabewinikaazowin. A
Aaniinda waa-izhikaanaawaapan?
Miskondib

That one you saw, the
janitor, that one is her
grandchild. That is one I
gave an Anishinaabe name.
What was that they were
going to call him? Redhead.

An example of a
name given as
described
above: Redhead

Ningaabii'anook:

Miskondibe.

Redhead.

Bizhikiins:

Miskondibe gwiiwizhenzhish.
Gaawiin ingii-inaa Carol.
Miskondibe gwiiwizhenzhish.
Anishinaabeyiwi shwiinigo.

The little boy does have red
hair. I told Carol, "No!" The
little boy does have red hair.
He is an Anishinaabe.

Children should
have proper
Anishinaabe
names

7. What are some important considerations in teaching about gikendasowin and indaadiziwin for Ojibwe language programs?

Bizhikiins:

Ji-nitaa-Ojibwemod, ji-nitaa-
Ojibwemowaad.

So, s/he can speak Ojibwe,
so they can all speak
Ojibwe.

To speak
Ojibwe;
everyone to
speak

Ningaabii'anook:

Maanoogonaa gaawiin a... gaawiin
geyaabi awiya ogikendanziin gegoo
Anishinaabewitwaawin, ini
ogitiziimiwaan ongo abinoojiinyag.
Mii dash imaa maazhaage iniw
oniijaanisiwaan gegoo gikendaminid
maagizhaa gewiinawaa daa-...odaa-

It is fine if no...No one still
knows about Anishinaabe
way of life, the parents of
these children. And then
that is where maybe if their
child starts to know
something maybe they will

Belief in being
Anishinaabe

debweyendaanaawaa
Anishinaabewaad.

begin to believe they are
Anishinaabe.

Gaawiin wiikaa awiya noo...niin
wiin igo izhaayaan he'ing
niimi'iding. Gaawiin wiikaa awiya
noondawaasii ji-Ojibwemod ogo
gakina Anishinaabeg. Miish igo imaa
wenji-wiidoookaazowaan. Maanoo ji-
maajiishkaag Anishinaabewitwaawin
miinawaa Ojibwemowin.

I never hear anyone...me
anyway, when I go to the
pow wow. I never hear
anyone speak Ojibwe all
these Anishinaabe. But I go
help anyway. For the
Anishinaabe way of life to
flow and Ojibwemowin.

Devotion to
Anishinaabe
way of life and
Ojibwemowin

Bizhikiins:

Miinawaa iidog ge-inaadiziwaad
abinoojiinyag ani-giiwewaad ingi
abinoojiinyag odi'ikidowag omaa
gaa-gikendamowaad dinawa.

Maybe also the ways of
being for children when
they take what they learned
home.

Ways of being
for children

Gaawinsh onisidotawaasiwaawaan
ini-ogitizoomiwaan gaawiin
onisidotanziinaawaa ekidonind ni.
See gewiinawaa daa...daa-gagwe-
nitaa-Ojibwemowag

But the parents do not
understand what their
children are saying. See,
they should also...they
should strive to learn to
speak Ojibwe.

Parents should
learn to speak
Ojibwe like
their children do

Ningaabii'anook:

Booshkegonaa indaanis bezhig omaa
ozhishenyan owiidi-ayaawan mii
gagwejimaan wegonen noongom
gaa-gikendaman? Mii
aanawiindamaagod miisa gaawiin
onisidotawaasiin. Mii niin bi-
gagwejimid.

Even my daughter has one
grandchild here she is over
there, when she asks her
what did you learn today?
When she tells her grandma,
grandma does not
understand her. She comes
to ask me.

An example of a
parent who does
not understand
her Ojibwe
speaking child

Bizhikiins:

Mii ge a "Fedl" ini her grandson. Mii
dash ini omaamaayan gaawiin
ogikendaanziin ekidonid.

That is Fedl's grandson too.
Then her mother does not
understand what they said.

Mother's do not
understand their
Ojibwe
speaking
children

Wanishin na Anishinaabe giispiin
nitaanishinaabemosig? (interviewer
probing question)

Niingaabii'anook:
Miinange. Wanishinoog

Absolutely. They are all
lost.

Without
language, we
are lost

Bizhikiins:
Mmmm...mii ganabaj wenji-
izhiwebiziwaad gikendanzigwaa
Anishinaabewetwaawin miinawaa
inaadiziwin. Anooj inaadiziwag
noongom Anishinaabeg. Oshki-
anishinaabeg, anooj izhi-chigewag

Yes...that is probably why
they behave so because they
do not know Anishinaabe
ways of life and ways of
being. Anishinaabe are not
living the right ways these
days.

Without
language, we
are lost; loss of
ways of life and
ways of being

Pishigwaadiziwag!

They are missing the mark!

Appendix B: Mezinaanakwad

1. Who are you, where do you come from, and what is your personal connection to your language and teaching?

Oo, mii di wenjiiyaan Nigigoonsiminikaaning ezhinikaadeg.	Oh, I come from Nigigoonsiminikaaning, that is what it is called.	A statement of knowing your place of origin
Niishwaasimidina ashi niizh indaso- biboonagiz.	I am 62 years old.	
Bizhiw ge indoodem.	My clan is Lynx.	Clan membership
Mii zhigo maa... imaa ayaa'aan gegaago niimidana taso biboon.	I've been here for almost 40 winters now.	Same region for many years
Mii omaa gaapi-izhi-dagoshinaan aakoziwigamigong ingiipi- onji'ayaa gii-minikweshkiyaambaan mewinzha.	I arrived here after I was at the hospital when I used to drink a lot long time ago.	Lifestyle change
Miich imaa... omaa gaapi... gaapi- misawendamaan jibi'izhaa'aan.	Then there... arrived here... I desired to come to this place.	Free choice
Miichigo imaa gaa... miichigo omaa ezhi-kichi-wikaazowaan omaa onzaam omaa onzaamiinowag anishinaabeg omaa.	It is here that... it is here where I stayed here because there are a lot of Anishinaabeg here.	Belonging to a social life
Mii iwe... mii iwe gaapi-onji-izhaa- aan onzaamiinowaad. Dibigo izhaayaan niiwaabamaag Anishinaabeg.	That's it... that is why I came here a lot of them. Everywhere I go I see Anishinaabeg.	
Mii dashigo... shigo iwe omaa wenji-kichi-wikaazowaan omaa.	Then that's about... that is why I have stayed here.	
Noongom idash mii omaa kina ayaawaad niijaanisag henh miinawaa ge... miinawaa	Today all my children are here and also... also... my grandchildren... and my great- grandchildren.	Family

ge..miinaawaa ge noozhisag
miinawaa indaanikoobijiganag ge.

Ganabaj zhaangachiwag
indaanikoobijiganag.

I think I have nine
grandchildren.

Mii idi...idi Nigigoonsiminikaaning
idi nimaamaawiban gaa-onjiid
miinawaa Miskwaadesi gii-
izhinikaazo, Niigaanwewidamook
idash gii-izhi-
Anishinaabewinikaazo.

Over there...at
Nigigoonsiminikaaning is
where my mother was from.
Her name was Miskwaadesi.
Her Anishinaabe name was
Niigaanwewidamook.

Sense of place

Noosiban gewiin...mii idi gewiin
gaa-onjiigwen. Paul Jourdain gii-
izhinikaazo, gii-izhinikaazowidog.

My deceased father
also...that is where he was
from apparently. His name
was Paul Jourdain, that is
what he must have been
called.

Mii etago niizhiyaang noongom
nimisenh...nimisenh
Margaret...Margerite Norris
izhinikaazo...mii awe Len Norris
owiiwan.

There are only two of us
left... my older sister
Margaret...Margerite Norris
is her name....that is Len
Norris' wife

Siblings

Kina gii-maajaawag miiwag
ingi...miiwag ingi-aaniind gaagii-
osayenyiiaan...gagii-omisenyiiaan
ge Mary izhinikaazooban.

They all left, those
ones...those ones who were
my older brothers. One of my
older sister' was also called
Mary.

The ones who
left

Elroy, Richard, George, Norman
miiwag ingiwe kina gii-maajaawag.

Elroy, Richard, George,
Norman those are the ones all
of them left.

miinawaa idi ... Alphonse Smith
gaye bezhig gii-izhinikaazo
nisayeyiban miinawaa Adolph
Jourdain mii ge awe gaa-
osayenyiiaan.

And over there...another
older brother was called
Alphonse Smith and Adolph
Jourdain was also my older
brother.

Relationships

Gaawiinch...nashke imaa gaagii-tibendaagoziyaan imaa Rainy Lake, Gojijiiing gaa-izhinikaadeg mii imaa ezhi-dibendaagoziyaan.	But no... I belonged to Rainy Lake, the place they called Gojijiiing that is where I belong.	Forced removal
Mewinzha dash ingii-ikonizha'ogoomin imaa. Mii dash idi gaa-izhinizha'ogooyaang Red Gut – Nigigoonsiminikaaning.	We were forced to leave a long time ago. Then we were sent to Red Gut – Nigigoonsiminikaaning.	
Mii wiidog iwidi ji-kikendamaan o gidinwewininaan. Mii gaa-onji-izhisemagak gegoo gaawiin anishaa gii-izhisesinoon gii-ikonizha'igaazoyaang mii iwidi.	Maybe over there I can learn our language. Things do not happen without a reason that is why we were forced to leave over there.	Justifying why things happen for a reason
Mii idi ... miich idi gaa-izhinizha'ogooyaang Nigigoonsiminikaanig kina awiya anishinaabemod, anishinaabewowaad Anishinaabeg.	Over there...we were sent to Nigigoonsiminikaaning where everyone speaks Ojibwe, they speak Anishinaabe all of them Anishinaabeg.	Ojibwe is important
Mii dash idi...idi..gaa-ani-onji-kikendamaan kina gegoo.	Then that's where...over there...I began to learn everything.	Learning
Mii ge a nimaamaayiban memindagego mii awe gaa-kino'amawid gegoo miinawaa ge nizhishenyiban Miijimens gagii'inind miinawaa Aandakamiginang gii'inaa mii awe. Kina dash awiya Miijimens ogii-izhi-kikenimaawaan.	And my mother, more specifically, that is the one who taught me things and my uncle Miijimens that is what he was called and he was also called Aandakamiginang. Everyone called him Miijimens.	Women, holders of knowledge
Miinawaa ge Gabadeban ge miinawaa ge Wiinangebani. Gabadeban Dedagwaanakwad gii-izhinikaazo awe dash Wiinangebani Miziweyaateshkang gii-izhinikaazo mii awe akiwenziyiban	And then there is the deceased Gabade and the deceased Wiinaange. The deceased Gabade was also called Dedegwaanakwad and that deceased old man Wiinage was called Miziweyaateshkang.	Voicing the names of relatives (referring to the as the deceased ones – the one who have left)

Miiwag ingi Nimaamaayiban
osayenyibanii'

Those were my deceased
mother's deceased older
brothers.

2. Describe your professional experience with Ojibwe immersion
gikino'amaagoowinan?

Gaa'n igo weweni iginkendanziin
iwe immersion ezhinikaadamowaad
iwe.

I do not have a firm
understanding of that which
they call immersion.

Humble

Hmm aaniin iwe ge-
ikidowaambaan. Aabiding
indaanagii-kojitoon imaa iwe
immersion. Mii dash iw gaa-
ikidowaad ingikino'amaaganag,
"Waa hay giiz ... don't understand
anything you're making me feel
dumb, you make me feel stupid!"

hmmm how should I say that.
I tried to use immersion once
there that immersion. Then
this is my student's said, " Oh
no geez ... don't understand
anything you're making me
feel dumb, you make me feel
stupid!"

Miichi'i ezhiboonimigooyaan, ezhi-
aanishimigooyaan iwe
abaajitoowaambaan. Zhigo
miinawaa iwe zhaaganaashiimowin
apane apanimoyaan miinawaa.

I was made to stop as a result,
from their words, I was
discouraged to use it. Then I
started to depend on English
again.

Dependence on
something
other than
Ojibwe

Noongom idash, niizhoo-biboon
dazhiikamowaad iwe, miigo iwe,
miigo apii, mii apii a eni goji'agwaa
mii iwe immersion, immersion ji-
...nashke geget, geget iniwen a
Madanokii-giizhigad, Niizho-
giizhigad, Aabitawiseg, Niiyo-
giizhigad, a Naano-giizhigad,
Giiziibiigisaginige-giizhigad,
miinawaa Anami'e-giizhigad
miiwan iniwe...miiwan iniwe ezhi-
kino'amawagwaa ji-, ji-
abaajitoowaad miiwan iniwe

Today, after two years of
working on it, that is when I
try them again ... in
immersion... I use Monday,
Tuesday, Wednesday,
Thursday, Friday, Saturday,
and Sunday those
ones...those are the ones I
teach to them, to use those
ones.

Miinawaa dash ge a, a, zhaage
onaakoshig, onaakoshig,

And also...maybe evening,
when it is morning, morning,

gizhebaawagak, gigizheb, zhebaa, miiwan iniwe eni-apenimowaan ji-ani-kino'amaawagwaa, ji-ani-kikendamowaad iniwe ini kendaasowin	this morning, those are the ones I depend on to teach them, for them to know as they gain more knowledge.	Teaching - a little at a time, manageable chunks
Mii dash yi'i bijiinag ezhi-ayaa, ezhi-waawindamawagwaa ni gegoo, shke iwe wiisini gii-ikidod awiya.	Then that is about the time I begin to tell them things, like when some ones says eat.	
Niimaamaawiban a...mii iw...wii-kiizizaanaaban ni, moonz, moonz stomach lining of a moose, mii gaa-izhinikaadang wiis, wiis ogii-izhinikaadaan.	My deceased mother ... that's it... she was going to cook...moose...moose stomach lining of a moose, she called ist wiis, wiis is what she called it.	Knowledge of animals and their parts
Mii imaa enitamaan iwe, mii imaa onjimaagak iw wiisini. Miich enagwaa ingikino'amaaganag, "That means filling up the old stomach lining." Mii go niin endamaan iwe	I heard it to mean, that is where eat comes from. That is what I tell my students, "That means filling up the old stomach lining." That is what I think.	Bilingual
Miish ge indinendam ganage naa kina awiya izhinikaadeni mii iwe, mii iwe stomach lining wiis ji-izhinikaadeg iw shke ge waawaashkeshi, shke ge elk, buffalo mii gaa...ingikenimaasiig ingikenimaasiig ezhinikaadenigwen mii iwe.	Then I wonder if everyone's is called that, that stomach lining, maybe Deer, Elk, Buffalo I don't know what that stomach is called on those ones.	Careful not to emphasize a lateral categorization of body parts
Shke... mii ge iwe ge...ge-gwedweyaan Nigigoonsiminikaaning. Kina gegoo ingii-miijimin waaboozoog, gii-agoodoowag ge miiwag ingiwe, miiwag ingiwe Anishinaabebaniig.	That is what I want to ask as well Nigigoonsiminikaaning. We ate many things Rabbits, they used to snare them, those Anishinaabeg.	How to catch animals to use for food
Zhinoodaaganens ge-aanind ogii-abajitoonaawaan iniwen a thread ezhinikaadeg. Aanind shke wire.	Some used thread those that are called thread. Some used wire. When someone is going	Honest

Nashke ni-naadagwed awiya gigizheb miigo ezhi-egoojinowaad ingi- ingi-waaboozoog idi ishpiming ji-, ji-debamaasig animosh, animosh maagizhaa ge, maagizhaa ge a ma'iingan mii dash iw... mii etago ingi gookooko'oog gaa- kimoodagwewaad	to get their snares in the morning there are rabbits hanging up high so the dogs wouldn't be able to reach them with their mouth, maybe even a Wolf, the Owls were the only ones who stole from the snares.	Relationship of animals Natural Food cycle
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3. What are the learning goals for students in an immersion program? How can these objectives be outlined in terms of gikendaasowin and inaadiziwin?

Ohh a ha...mii geniin gaapi'igooyaan a gii-agaashiinyaan a ... mii gaapi'izhid gaapi'izhipan a ... a nimaamaayiban, "Niinaagadawendaan gakina gegoo ezhichigeyan miinawaa ge...miinawa ge giishpiin gegoo inakamigak mii ge'i ge- naanagadawendaman."	Oh okay...that's what I was told too when I was small...that is what my mother used to tell me, "Think through everything and ... and if there is something happening that is what you need to think about too."	Seek thorough understanding
Miich a ...miich haa'aa ni- nizhishenyiban ge ...mii awe Mijimens gaagii'inindiban a ... Aandakiimiginang gii'inaa odanshinaabeyinikaazowin	Then... then my deceased uncle (Mother's brother) also... that is the one they used to call Mijimens...his Anishinaabe name was Aandakamiginang.	Knowing names of relatives
Mii ge awe gaa-izhid a... "Bizindaw apane gimaamaa.	That is also the one who told me ... "Listen to your mother all the time.	Traditional roles of relatives (uncles, aunts, mother, father...)
Giishpiin bizindawaasiwad," ikido. "Wegonesh bi-odaapinind" ikido a "Wegonesh nibod," ikido.	If you don't listen to her," he said. "What if they come and get her," he said. "What if she dies," he said.	
Miich ezhi-koshkomigooyaan. Ingojigo 6, 7 years old mii apii gaa- izhid mii awe...ingiisegimid idash igo.. mii apii a...mii apane gaa-izhi-	I was startled to hear that. I was around 6, 7 years old that is when I was told that...I was afraid to hear that from him...that's when...that is	Narratives to children in historic and contemporary times

gagwe-bizindawag aw
nimaamaayiban

when I began to try and listen
to my mother all the time.

Noongom idash a ...giishpiin
inadwaa ingi ... mii ekidog
a...awiya..., “Don’t be laying guilt
trips on these kids” i-shehay indinaa
“If it works, you know, don’t ...we
use that, we use that if it works,

But today...if you tell
them...this is what he says...
“Don’t be laying guilt trips on
these kids” i-shehay indinaa
“If it works, you know, don’t
...we use that, we use that if it
works,

Giishpiin anokiimagak gegoo mii-
iwe ge-aabajitoowamban miinawaa
gaa’n ge gidaa-manazomaasiig ingi
giijaanisag, wenesh a.. wenesh a
wani’adwaa miiwag ingiwag

if something works you
should use that one and you
shouldn’t hesitate to tell your
children what if... what if you
lose them those ones.

Nashke geniin ingiwe...ingii-
wani’aa a...a noozhis bezhig a
Jeremy gagii...gaagii-izhinikaazod.
Mii ge awe gaa-wani’ag gaawiin
dash a...gaawiin dash a ..gaa’n
mashi mikigaazosii mii awe miich a
... mii etago enitamaang a ...
enitamaan i gii-nichigaazod.

Look me too those ones...I
lost...one of my
grandchildren the one that
was called Jeremy. I lost that
one too and...they
haven’t...he hasn’t been
found yet that one... that is
the one...all we hear is he
was killed.

Honor in the
face of death

Miich i ... geyaabigo nimbaabii’aa
awegwen gaa-izhi...gaa-
toodawagwen gegoo jibi-
wiindamawid... giishpiin bi-
wiindamawid ...bi-wiindamawid
awiya, na gaawiin indaa-
wiindamawaasiig a takone’ininiwag

Then...I am still waiting for
the one who...the one who
did this to him to come and
tell me ... if he comes to tell
me...someone comes to tell
me, I will not let the police
know.

Courage to face
the truth

Debinaak igo
kendamaan...kendamaan gaa...gaa-
inaapine...gaa-inaapin...gaa-
inaapinanaawaad miiwan iniwen
debinaak igo kendamaan iwe

It is good enough for me to
know...how they killed him
that one, it will be sufficient
for me just to know that.

Respect of
oneself and
others no
matter what has
happened

Gaawiin dash a ...gaawiinsh gegoo
indaa-gagwe-doodawaasiig
a...giishpiin ge-ji-dakonindwaa,
miigo gaawiin indaa-izhichigesiin
iwe

But no...I will not try to do
anything ... maybe to put
them in jail, I will not do that.

Life lessons
from childhood
and
understanding

Miigo ge-a...mii ge imaa gaa-
onjiimagak iwe gaa-dazhindamaan
iwe giishpiin a...bizindawaasiwad
a...gaawinsh ganabaj ingii-
pizindawaasii mii awe...awe
noozhis

Even if..that is where what I
was talking about comes
from...when you don't listen
to that one...maybe I didn't
listen to him that one...my
grandchild.

Niwii-inaaban apii... apii gaagii-
wanishing gaa'n ingoji ji-izhaasig
miich igo imaa.. miich igo imaa...
imaa gaa-onji-gii...gaa-onji-
giimii'id imaa..imaa wenji-maajaad
endaayaan mii ishkwaaj gii-
waabamag

I was going to tell him
then...the time he got
disappeared not to go
anywhere but he went ahead
anyway...he snuck out on me
from here...he left from my
house that is the last time I
saw him.

Intuition

Eni-waabang idash a bi-
wiindamaagoowaan gaawiin giipi-
giwesig mii go gii-kikendamaan
gegoo..gegoo gii-inaapinegwen
maagizhaa ge gaa-nibogwen, gaa-
nisaawindwen ezhi-kikendamaan

That following morning they
came to tell me he did not
come home that is when I
knew something...something
was not good...maybe he
died, he was killed I just
knew it.

Wiindamawaag idash a
takone'ininiwag idi Bemijigamaag,
"What makes you say that, how do
you know that? I told them you
know I said, it's just a grandpa
thing.

When I tell the police over
there in Bemidji, "What
makes you say that, how do
you know that? I told them
you know I said, it's just a
grandpa thing.

Mii etago gaa-inagwaa. Jiiz a I'm
not even making any sense here.
(me) You are.

That is all I told them. Geez a
I'm not even making any
sense here.
(me) You are.

4. Describe how you teach gikendaasowin and inaadiziwin in your personal and/or professional experience?

Oo hay gi-gichi-zanagim...gi-gichi-zanagim...gaanash gaa-onji-izhaayaan BSU mii iwe gaa-piminizhizha'amaan Master's Degree gaa-izhinikaadeg.

Oh darn you are asking a difficult question...very, very, difficult ... that is why I went to BSU I pursued that which is called a Master' Degree.

Different Education Systems

Mii iwe gaa-inendamaan inga-wiiji'igon ... inga-wiiji'igon ji-...ji-... inga-wiiji'igon ji- a .. aarikanoodamaan iwe ... iwe... iwe gidinwewininaan.

I thought it would be beneficial to me ... to help me... to...to support me... to translate what we sound like.

Miiko gaa-inendamaan gaawiinsh gegoo inaabadasinooon miigo geyaabi ezhi-wawaanendamaan gegoo ge-ikidowaan

That is what I used to think but it is not useful I am still confused about different ways of saying things.

Ojibwe and English are non-transferrable Make informed decisions

Miich igo enagwaa kikino'amaaganag naanaagadawendamok kakina gegoo...kakina gegoo omaa ezhichigeyang a...naanaagadawendamok a... naanaagadawendamok a...ezhichigeyang giin dash igo...giin dash igo apii imaa waa-nawadinaman iwe ...bizaan igo izhi-nawadinan

I just go ahead and tell my students to consider everything ...everything that we do here... consider...consider...what we do, it is up to you to decide what you want to catch, go ahead and catch it.

Gaa'n ge .. gidinsinooninim ji-izhi-chigeyeg iwe giinawaa go apii.. gegoo wiin... ingagwe a...nisidotameg.

I am not ... telling you to do that, it is up to all of you when...do not...I am not trying to...when you understand.

Non-interference in the relationships of others to the teachings

Miichigo...michigo a ... gawegjimiwaad ge, "Could you

But then...but then...they ask me what, "Could you explain

explain that again?" Miich I,
"Gaawiin," ezhi-ikidowaan.

Aabiding nishkimagwaa awiyayag
giinawaago ji-ani-kikendameg iwe
ji-ani-nsidawendameg mii iwe
wegonen iwe gaa-gagwe-
kino'amaageyaan giinawaago apii
... giinawaago apii eni-
nisidawendameg.

Miich a ... miich iwe ge-izhi-
minwendaman. Gaa'n niin gegoo –
indizhichigewin iwe giinawaago
gigii-nisidotaam

Miichigo kina gegoo eni-
izhichigeyaana iwe wiinawaago ji-
ani-kikendamowaad iwe, ji-ani-
nisidawendamowaad iwe mii etago
ani-waawijji'agwaa indani-
waawijji'aag ji-ani-
gwayakwendamowaad gegoo.

Mii etago niin...mi etago
ezhichigeyaana iw wiinawaa dash
odani-nisidotaanawaan iniwe.

Ingikendam idash igo iwe
ezhichigeyaana iwe wiinawaa dash
igo imaa ani-kikendamowaad i, "Oh
Bob taught us this" izhi-
giizhwewag.

Enh gaa'n niin ingii-
kino'amawaasiig iwe, wiinawaa go
ogii-nisidotaanaawaa mii-iwe
kendaasowin. Ingini waawijji'aag
etago bangii miichigo... mii-etago
enaabadizid mii awe kino'amaage-
inini enaawindwen mmhm

that again?" But then I say,
"No,"

Once I upset them with what I
said you will begin to know
you will begin to understand
that what is that what I am
trying to teach it is up you to
when...when you begin to
understand.

Then...then you will be
happy. It is not my doing that
you were the ones who
understood.

Then everything that I do in
the future that it is up to them
to begin to understand that, to
begin to feel the effects that I
am only help them
occasionally I help them as
they go along to have the
right thoughts about things.

Role of the
traditional
teacher

All I do is...that is all I do
that they are the ones who
begin to understand those.

Even though I know that I am
doing that they are the ones
who begin to know it, "Oh
Bob taught us this" is how
they speak.

Enh (an expression of doubt
in Ojibwe) I did not teach
them that, it was they who
understood that knowledge. I
just helped them on occasion
only a little bit then... that is

all what is apparently called a teacher is useful for.

5. What resources do you have that support you in teaching about gikendaasowin and inaadiziwin? What was the process you went through to acquire them?

Giin agindan. Ooo, I don't have much for resources and, uh I don't even have a computer in that room where I teach, although I can have one put in there. But haa aa... what I rely on is the things that my mother taught me.

You read it. Oh, I don't have much for resources and, uh I don't even have a computer in that room where I teach, although I can have one put in there. But that one... what I rely on is the things that my mother taught me.

Our mothers are the teachers in Ojibwe

Awe nimaamaayban gaagiipi-ekidod gegoo mii dash i...ingii-waawiindamaag kina gegoo. Ogiitazhindaan ge iwe Nigigoonsiminikaaning wenjizhinikaadeg.

My mother used to say things then...used to tell me everything. She also used to talk about why they call that Nigisoonsiminikaaning.

Origin of place names

Mii etago iwe, the place of the little otter berries, I don't know what that means Nigigoonsiminikaaning.

That is the only one, the place of the little otter berries, I don't know what that means Nigigoonsiminikaaning.

Aaa... miich yi'i aabiding gaa-inaajimotawipan a ... mewinzha mii iwe gaa-izhinikadeg a ... mii iwe gaa-izhinikaadeg Manoomin jibwaa izhinikaadeg Manoomin mii iwe gaa-izhinikaadamowaad Nigigoonsiminan.

Ahh... then once she told me ... a long time ago it used to be called... that is what Manoomin used to be called it used to be called Nigigoonsiminan.

Archaic names of contemporary terminology

Miich gaa-izhi...gaani-izhi-sakateg iwe zaaga'igan. Mii gaa-izhi-ozhitoowaad a ... ge-izhi-aawadoowaad Manoomin, mii-jiishibidoowaad Manoomin, miich imaa ziibiing imaa ... mii imaa gaa-izhi-

Then it ... the lake began to drain. Then they made... where they would haul Manoomin, they used to take the Manoomin off by "delimbing" it, then it is on the river there ... that is

kakiiwewadoo...kakiiwewidoowaad i Manoomin.	where they carried it over... carried the Manoomin over.	
Miich iwe Jiishiminekanaang gaa- izhinikaadeg mii iwe, geyaabi go ... geyaabi go imaa ayaamagadodog mii iwe	Then that is what they call Jiishiminekanaang that is the one, and still... and it is probably still there.	
Amanji dash a ... ji- kendamowaagwen ingi oshki- anishinaabeg?	I wonder if...the young people know that?	Teach the young people
Mii ingii... mii iinzan gaa- izhii...gaa-izhi ... gaa-izhi- giba'amowaad iwe ziibiins. Mii ingiweg kichi-asiniig imaa ogii- asaawaa'.	I did... then apparently...they did...they dammed the river up. They placed great big rocks there.	
Miich gii-gwejimagiban nimaamaa, "Aanda naa gaa-ondinaawaad miiwag ingi kichi-asiniig?" Miich gaa-izhi-nakwetawid, "Bimaa'agonjinoog kosh go dinawaa giishpiin kikendang awiyag e-izhichiged!" Mii etago gaa-ikidod. Gaawiin dash ingii-kagwejimaasii wegonen iwe. Bimaa'agonjin kosha go dinawa giishpiin kikendang awiyag ge-izhichiged.	Then when I asked my mother, "Where did they get them big rocks from anyway?" Then she responded, "Those ones are able to float if someone know who that is done!" That is all she said. But I didn't ask her what that is. That one floats if someone knows how to do that.	Traditional knowledge of "miracles"
Ni-niizaanendam dash ji- nakwetawid wegonesh kichi- waawindamawid gegoo ingii- inendam. Wegonesh a .. wegonesh ge-aa...maamaakaazitawag, mii-iwe gaa-izhi-niizaanendamaan ji- waawindamawid gegoo. Haaw!	I am cautious though if she responds what if she tells me more things I thought. What if ...what if...I hear something miraculous, that is why I was cautious about the things she may tell me. Okay!	

6. What factors complicate or detract from your work in teaching gikendasooowin and inaadiziwin?

Ooo...that's an easy one.

Colonialism or... or the... what do they call that, colonized mind?

Oh...that's an easy one.

Colonialism or... or the... what do they call that, colonized mind?

Mii iwe .. mii iwe gii-... gii-inendang awiya nawaj onishin ... nawaj onishin zhaaganaashiimowin gii-inen...gii-ani-enendang a... Anishinaabe. Miinawaa ge ... miinawaa ge ... mii iwe ... mii iwe beminizha'ang mii iwe zhaaganaashiimowin degoj idash ... degojigo naa Anishinaabemowin maage Ojibwemowin

That is the one...that is the one that...when someone thinks that English is better, begins to think, that one Anishinaabe. And, also...and also...that is the one...that is the one someone favors English...over Anishinaabemowin or Ojibwemowin.

The colonized mind minimizes the value of Ojibwemowin

Gaa'n gegoo odani-inaabadendanziinaawaan mii iwe. Mii dash igo iwe ... mii iwe ... a... colonized thinking. Mii iwe... mii iwe... mii niin enendamaan iwe izhi'ayaad awiya onaanaagadawendamowin, mii iwe gaawiin... gaawiin geyaabi ... gaawiin geyaabi gegoo odinaabadendanziinaawaan mii iwe Anishinaabemowin...

One does not place that much value on that. That is the one...that is the one colonized thinking. That is the one I think occupies one's mind, one does not place that much value in Anishinaabemowin.

Mii dash i...giishpiin... giishpiin gegoo naanaagadawendamaan a ...mii go iwe aabajitoowaan iwe.. iwe gidin... iwe gagii-miinigoowiziyang iwe ji-inweyang. Mii go iwe aabajitoowaan iwe

Then that when...if...if I think of something...that is what I use...that our...that which was given to use to voice ourselves. That is what I use.

Thinking in Ojibwemowin

Giishpiin dash a ... giishpiin dash a iwe ... naasaab... naasaaab ani- ... ani-ikidowaan. Miich ezhi-naanaagadawendamaan bakaanad igo iwe wenen wenji-ikidowaan.

If that one... if that is the one... same...same... ...I begin to say. Then I think it is different why I said that.

“Gaawiin,” giishpiin ikidowaan
baakaan igo...bakaan igo gegoo ...
bakaan... pakaanad igo iwe ezhi-
naanaagadawendamaan
Anishinaabemong

If I say, “No,” that is a
different...it is a different
one...different...it is different
how I say it in Anishinaabe.

Giishpiinch ge, “Yes!” ikidowaan
mii ge iwe ezhi-bakaanak iwe ...
mii iwe giishpiin ... giishpiin awiya
dazhindang gegoo. Nashke ge gaa-
gaawiidanokiimagwaaban
odazhindaanaawaan ini
a...odazhindaanaawaan miiwan ini
a ...ikidowinan.

If I say, “Yes!” that one is
different also...if that is the
one...if someone mentions
something. Look at the ones I
worked with before, they are
talking about those
ones...they are talking about
those...words.

Gaa’n niin ingikendanziin
indinaag...ni-baapi’igoog
ingi...gaa’n niin
ingikendanziin...gaa’n niin
ingikendanziin niin iwe ... iwe
Midewin indigoo, gaawiin ...
gaawiin niin... ni-nisidotaanan ni
miigo ekidoweg ... gaawinsh
giinawaa... gaawinsh giinawaa
enendameg ... pakaan ge niin
indinitam indinaag.

I tell them I don’t
know...they laugh at me...I
do not know...I do not know
those ones me...that one
Midewin they tell me...
no...not me...I understand
what you are saying...but not
all of you...but not how you
think about it...I tell them I
hear it differently.

Gaa’n giinawaa gaa-ikidoweg...
gaanash naa gibaapi’im imaa
kikendanziwaan wegonen dinawa...
wegonen iwe ...nimbaapi-
igoo...nimbaapi’igoobaniig
endazhindamowaad iwe

Not what you are
saying...you all laugh at me
when I do not know what that
is...what that is...I was
laughed at...they laughed at
me when they were talking
about that.

Gaa’n niin...gaa’n naasaab
indayendanziin gegoo. The way
they understood is was ... was uh...
I didn’t understand, I didn’t
understand it the same way because
I knew mine from the... from the
language uh... Anishinaabemowin.

I do not...I do not think of
things the same way. The way
they understood is was ...
was ah... I didn’t understand,
I didn’t understand it the
same way because I knew
mine from the... from the

Ojibwe for a
First Language
Speaker (FLS)
is different than
a Second
Language
Speaker (SLS)

There's a lot of things that we say in our language that you can't say in English. I always tell my students, what does a ... what does a ... "amanjiidog" mean?	language ah... Anishinaabemowin. There's a lot of things that we say in our language that you can't say in English. I always tell my students, what does a ... what does a ... "I don't know" mean?	or an English only speaker
They say I don't know. I tell them all that means to me is ... I go like that (makes hand motions and facial expression while shrugging shoulders). I say that's all that means to me. Amanjiidog. So that's uh... I don't uh... I don't pretend not to know things	They say I don't know. I tell them all that means to me is ... I go like that (makes hand motions and facial expression while shrugging shoulders). I say that's all that means to me. Amanjiidog. So that's ah... I don't ah... I don't pretend not to know things	
He'ii ge mindimooweg ingiipi-nitaawigi'igoog. Mii dash enagwaa noongom, "I know more about women than women know about themselves." Well can you teach us something?	That also I was raised by older women. I tell them no, "I know more about women than women know about themselves." Well can you teach us something?	Raised by women
Miich i gwayak kino'amawagwaa, indaanawetaagoog idash aaha...indaanwetaagoog	Then that is how I teach them, they do not believe though... ah ha... they do not believe me.	
Then I tell them I say... well you're asking me I said...it's not up to me to be telling you these things ... it's up to the old ladies to tell you... yeah...	Then I tell them I say... well you're asking me I said...it's not up to me to be telling you these things ... it's up to the old ladies to tell you... yeah...	Traditional gender roles: Women teachings
Ni-nishoonaazomigoog. Shke... nimaamaayiban mii gaa-nitaa-ikidod miich iwe PMS ezhinikaadegwen. Gaa'n kosha	They are messing with me...my mother used to say that which is called PMS. Women did not have that when that is happened.	

gegoo ogii'ayaasiin ikwe gii-
izhi'ayaad ikido.

Giishpiin...giishpiin... Ani-
nishkaadendamogwen ikido ... mii
go ... mii go ganabaj enaadizigwen
apane nishkaadendang indinig. Mii
ko gaa-nitaa-ikidod nimaamaayiban.

If..if.. they are beginning to
think in anger...it is how...it
is more than likely how they
are always like she told me.
That is what my mother used
to say.

Gego bizindawaaken awiya gegoo
ikidod. Mii iwe gaa-nitaa-ikidod
nimaamaayiban. Giishpiin
awiya...giishpiin awiya awi-
naandomad gegoo ... giishpiin
zhooniyaan andawenimaad ...
bakaan awiya...bakaan awiya
awi...awi andone' ikido.

Do not listen to anyone when
they say something. That is
what my deceased mother
used to say. If someone...if
you go to ask someone for
teachings/healings... if they
ask for money...find someone
different...go find someone
different...she said go look
for someone else.

Teachings
about
confrontation

If they ask for money go look for
somebody else

If they ask for money go look
for somebody else

Medicine
Teachings

Gaawiin ji-izhichiged awiya. Gaa'n
daa-izhichigesii awiya, ikidooban
ako. Mii wiidog imaa ...miidog
imaa...miidog imaa ani-
anokiimagasinook gegoo ...
giishpiin awiya ... awiya
andawenimaad ini zhooniyaan ...
mii imaa ezhi-ishkwaa-anokiimagak
kina gegoo

One is not supposed to do
that. My mother use to say,
"They are not supposed to do
that." That is
when..when...that is when
something begins to not
work...if someone...if
someone requires money...
that is when everything stops
working.

7. What are some important considerations in teaching about gikendasowin and
indaadiziwin for Ojibwe language programs?

Miiwan iniwe ha'aa onji'idim
gaagii-...ikidowaapan ako,
onji'idim. I know only a few of
those. I think maybe I know a lot
more than I can let on, whatever.

Those are the ones that "we
are not supposed to do" that
were...they used to say that,
we are not supposed to do. I
know only a few of those. I

Ways of
knowing and
ways of being:
Taboo

<p>The things that are on the walls around like aa nibwaakaawin , inendizowin, miinawan ini seven values gaa-izhinikaadegin. I didn't learn from those.</p>	<p>think maybe I know a lot more than I can let on, whatever. The things that are on the walls around like Nibwaakaawin, Inendaagoziwin, and those ones that are called the seven teachings. I didn't learn from those.</p>	<p>Contemporary vs Historical teachings</p>
<p>Mii go niin gaa-igooyaan onji'idim imaa gaa-onji-kikendamaan gegoo ji-izhchigesimaan. Onji'idim awiya wiijidoodeman awiya ji-wiidigemaad.</p>	<p>That is what I was told we are not supposed to do that is how I knew what not to do. We are not supposed to be partners with members of the same clan.</p>	<p>Did what he was supposed to do Clan teachings</p>
<p>Onji'idim ji-nando-mazitang Anishinaabe. Onji'idim ji-nando-madendang Anishinaabe. Onji'idim ge ji-....mii gii-onendamaan waa-ikidoyaambaan.</p>	<p>We are not supposed to listen for words that will upset us. We are not supposed to feel others can't do anything. We are not supposed to also...I forgot what I was going to say.</p>	<p>Ways of being teachings</p>
<p>Mii ini ge iwe ... aa... aaniin ge-ikidoyaambaan, gii-gaganoonidiwaad awiyag, ingii-shaagoozomaa awiyag ii-ikidod, ingii-shaagoozomaa</p>	<p>Those are also the ones...how should I say it...when people talk to one another, when some says I attacked his ideas, attacked his ideas.</p>	
<p>Mii ni ekidowaad noongom Anishinaabeg...yeah! he defeated him ... defeated him by ... that's not what that means ni-zhaagoozomaa.</p>	<p>That is what Anishinaabe says now...yeah! he defeated him ... defeated him by ... that's not what that means I attacked his ideas.</p>	
<p>That means I attacked his ...a..what he was talking about and a ...I showed him where... where he was thinking wrong.</p>	<p>That means I attacked his ...a..what he was talking about and a ...I showed him where... where he was thinking wrong.</p>	<p>Teachings about healthy debate</p>

Mii iwe wenji-zhaagoozomag. But I ... I didn't attack the person, I just attacked his ideas. That's what a...I think they have a saying for that in English, it's a ... ok what the heck is that called? (debate) No...it's a ... that's some kind of fallacy anyway. Aah I forget what it's called. I forget a lot of things after that, after that last stroke I had... so I just aa...

They had to retrain me after, after I had that last stroke. You know the...the first thing was they...they trained me on? Was to write ...to write checks...(laughter) (inga-gibaapiki-webinaan na?) Enhe'

That is how I was able to convince him where his thinking was not right..... I didn't attack the person, I just attacked his ideas. That's what a...I think they have a saying for that in English, it's a ... ok what the heck is that called? (debate) No...it's a ... that's some kind of fallacy anyway. Aah I forget what it's called. I forget a lot of things after that, after that last stroke I had... so I just aa...

They had to retrain me after, after I had that last stroke. You know the...the first thing was they...they trained me on? Was to write ...to write checks...(laughter) (shall I turn it off?) Yes!

Appendix C: Guiding Questions for Unstructured Open-ended Interview with Elder/First Language Ojibwe speaker(s). All the questions were asked in Ojibwe only.

1. Who are you, where do you come from, and what is your personal connection to your language and teaching?
2. Describe your professional experience with Ojibwe immersion *gikino 'amaagoowinan*.
3. What are the language learning goals for students in an immersion program? How can these objectives be outlined in terms of *gikendaasowin* and *inaadiziwin*?
4. Describe how you teach *gikendaasowin* and *inaadiziwin* in your personal and/or professional experience?
5. What resources do you have that support you in teaching about *gikendaasowin* and *inaadiziwin*? What was the process you went through to acquire them?
6. What factors complicate or detract from your work in teaching about *gikendaasowin* and *inaadiziwin*?
7. What are some important considerations in teaching about *gikendaasowin* and *inaadiziwin* for Ojibwe language immersion programs?

Key Terms:

Gikino 'amaagoowinan = teachings

Gikendaasowin = knowledge, ways of knowing

Inaadiziwin = ways of being